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"LIBERTY, HOLINESS, LOVE."

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For the Register.

MINISTRY AT LARGE.

Messrs. Editors,—In the two last numbers of the Christian Examiner, there are certain statements and observations, in relation to the Ministry at Large in this city, which are calculated to affect injuriously, this most excellent institution in the public estimation. In the first number the writer, who is understood to be the Editor of that valuable journal, says, 'We are glad to know that while the Ministry at Large, according to the idea of Dr. Tuckerman, is nearly abandoned in this country, it is taking root and flourishes in Great Britain.' And, in another portion of the same article, he holds the following language, 'We have intimated above, that the Ministry at Large, according to Dr. T's. idea, has declined or perished of late years. In Providence we believe there is a single Minister. In Boston, we suppose we are correct in saying, there is now not one.' In the last number, these statements are distinctly denied by 'one of the Ministers at Large,' who accompanies his denial by as free an exposition of all matters connected with his Ministry, as the space allowed to him by the reviewer would admit of. But the denial is not received, and the reviewer persists in reiterating and enforcing the charges he originally made. Under these circumstances, it seems encumbent on those who have had some practical knowledge of this institution from the beginning, to explain the existing state of things, and to state how far it corresponds with the institution which Dr. T. established and carried on for so many years, under the name of 'the Ministry at Large.' We have no fears that the public can be cajoled into the belief that this noble institution has of late years wholly perished from amongst us; but we should not be surprised if some few persons had conceived that it had undergone important changes, and we are quite sure that the tendency of the articles, above alluded to, is to produce such an effect. In the remarks that we may conceive it proper to make, we shall endeavor to speak with great simplicity and, as far as we are able, without exaggeration or prejudice. We have been intimately acquainted with all the men who have labored in this work; we have had a pretty thorough knowledge of its details for now fifteen years past; we believe that it has done a vast good in the city; we conceive it to be still doing good of the same kind, though by no means so much as it might do, if the public aided it more freely, as its friends desire they should, or as the wants of poverty, ignorance and depravity demand; and we therefore feel justified in saying a word in its behalf at this time. We will only add that we are a disinterested witness. Our attention was originally attracted towards the institution solely by considerations of a moral kind, and our interest in its welfare has continued unabated to this hour, although it has cost us some time and money.

The first question which presents itself for consideration is, what was the Ministry of Dr. Tuckerman; for whatever Ministry *he* established and carried on, is undoubtedly the Ministry at Large. In the first place, then, what was its object? This question the writer in the Examiner has not seen fit to consider, and yet it is distinctly stated in various places by Dr. T., and bears directly upon the objections which he, the writer, was making. The object we conceive to have been the moral improvement and elevation of the poor, ignorant and vicious, through the medium of a Ministry, which should be the expression to them of the sympathies of the rich, intelligent and good. Christianity in Dr. Tuckerman's view, was peculiarly fitted to purify, exalt and comfort the more lowly and neglected classes; he wished them to become partakers of its blessed influences; and to become so through the good offices of the wealthy and prosperous. In the constitution of the present society, the object is stated to be, 'the improvement of the moral state of the poor and irreligious of this city by the support of the Ministry at Large.' It was not then visiting,—not preaching; but the moral advancement of the poorer classes that was the object. This was the end; they were only means to an end; and any modes of operation, which might conduce towards this end, were in keeping with his idea of the institution he was about to establish. In other words, the object was—a ministration from the rich and prosperous to the poor and neglected, by the agency of the Christian Church.

By what methods did he propose to accomplish this object? We answer, by any and all methods which the peculiar circumstances and events, by which he was surrounded, might convince him to be just and appropriate. Undoubtedly, there were prominent ones on which he mostly relied for success; but what we mean to say is, he felt himself at liberty to give more prominence to this or that method, according as he conceived the one or the other at the time, to be more likely to effect his purpose; and even to adopt new methods, if the state of things around him warranted the belief that, for the time being, they would be more effective. Thus for months, he greatly abated the number of his pastoral visits for the purpose of attending at the office of the visitors of the poor, in Tremont street. And this he did, under the conviction that, at that time, he could act most beneficially on the moral state of the poorer classes, by the exercise of his influence in bringing about a uniform system of measures for the dispensation of charity, by the various Benevolent Societies in the city. At another time he left his appropriate duties to act as a commissioner for the poor laws, and even made a report of the result of his investigations to the Executive Committee of the A.U. Association. He appropriated whole days, and even weeks, in writing upon particular topics, such as poverty, crime, wages, and the like, whenever it appeared to him that the public attention required to be roused upon these subjects. And in neither of these instances, did he conceive himself to be departing from the proper duties of a Minister at large. We have said thus much, because the writer in the Examiner makes it a *sine qua non* with a Minister at Large, that he should 'spend the working hours of every day of the week, from morning till night, six or eight hours,' in visiting. Such was not the opinion, nor the uniform practice of Dr. T. The methods, however, upon which he mostly relied, as stated by himself in his first report of the 2d year, were, '*religious instruction*;' '*assisting parents in the education and care of children*;' and '*all those acts and offices by which he might relieve the poor in their immediate and most pressing necessities.*' The two first were the most important; but the last, though subsidiary, could not be avoided, and occupied a large portion of time. He endeavored to accomplish religious instruction and the assisting of parents in the education and care of children, by means of visiting at their homes; by Chapel services and lectures on Sunday and other days; and by Sunday Schools. Of the importance of a system of *visiting the poor at their homes*, in order to produce any effect upon their moral condition, there was no question with Dr. T., and there can be none with us. It is essential. In the first stage of the Ministry, it necessarily far outweighed in importance every thing else; for, before the poor could be induced to avail themselves of Chapels or Sunday Schools they must be sought out and visited; and in all stages it must constitute a prominent feature in this Ministry. In our view, there cannot be too much visiting. We say with the writer in the Examiner, let it be the business of every day, and the whole day, *provided* there be laborers enough to bring up the preaching and other influences, in fair proportion with it; but not otherwise. And this is an important proviso. We mean by it to say, that one great object of Dr. T. in his purpose of improving the moral character of the poor, was to bring them under the influences of the pastoral relation. He wished them to regard him as their Minister, for he knew the effects of such a view. He therefore uniformly refrained from visiting any family, that was connected with any other religious society. He therefore strove with all his power, from the very first, to induce the poor to join some Church, or to come together for public worship in a place that he had provided for them. He therefore aimed to bring their children into the Sunday School and Chapel. The importance and necessity of visiting, he always felt and acknowledged; but the value and extent of the influences produced by the Chapel and Sunday School, grew with his knowledge and experience in the peculiar work in which he was engaged. His visits at the houses of the poor, he knew to be productive of great good; but he never seemed assured of it in any particular case, until the family had been brought under the Christian influences of the Chapel and Sunday School. In addition to these remarks, we may observe that, in consequence of Dr. Tuckerman's visit to England, many years since, a Ministry at Large was established in London and other places; and in each of them there is attached to it a Chapel and Sunday School, precisely similar to those established here. At least we have visited several of them and perceived no difference.

We do not conceive, strictly speaking, that there was anything original in the Ministry at Large, as established by Dr. Tuckerman. His merit lay not in the originality of his design, but in the fidelity he displayed in its execution, and in the power with which he spread it before the public, and drew their sympathies towards it. If there were originality, it lay, in Dr T's. estimation, in the idea of raising the character and condition of the poor, by bringing them under the influence of Christian ordinances provided for them by the rich. Visit them, talk to them, influence them, and then bring them into the fold of the Church, where they shall have all the privileges and blessings that the wealthy have; then shall they be safe. This was the idea he delighted to cherish. There had been a regular class of visitors for ten years before; there had been even *free* Churches, as the writer in the Examiner chooses to call them; but there had been no attempt, at least in this place, to combine the two; to make visiting the great instrument of bringing the poor under pastoral influence in a Church of their own, and of keeping them steadfast while within its pale. And so it was understood by others. The Rev. Dr. Greenwood, in his sermon at the ordination of Mr. Sargent, at which Dr. Tuckerman assisted, and in which he fully sympathised, says, 'Look at the course of our Ministry at Large. It is one of the instances of that good sense and strict attention to the signs of our nature, which have marked that course from the beginning, that provision was made, almost from the commencement, by its beloved projector, for stated assemblies of those who were providentially brought under his charge. He saw, and his friends saw, that, though the weight of his labor must be in visiting and exhorting from house to house, and ministering to private wants and woes, he must also have *a house of God* to preach in; a house in which numbers might be collected at once, so that they might hear in an hour—precious is time!—truths which it would take days and weeks to distribute to them, individually; a house in which the feelings of community, and fraternity, and sympathy, should aid the effect of what they might hear; a house in which family might meet family, and in which memory and association might perform their wonted offices; a house which should be called and esteemed sacred—the centre of the mission—the meeting-house of the people, the visible fold of the toil-gathered flock. The fruit of these just thoughts appeared in the erection of the little Chapel in Friend street. Small and humble as it is, I never pass the spot on which it stands without a mental thanksgiving. Modest mother of poor men's churches! Lowly and plain, but beautiful and holy cathedral of charity! Blessed is the work which thou hast witnessed and fostered. Thy walls are slight and must soon be removed, but thy form will remain in the memories of many who have been taught in thee, and be associated with the image of the poor man's friend.'

And yet, it is now pretended that the Chapels, including, of course, all the moral machinery connected with them, are a perversion of the original design; and to such an extent, as to deprive those who perform services in them, of all right to the title of Ministers at Large. Those who make such a charge cannot be acquainted with the facts of the case. We shall, therefore, deem it not unimportant to spend some further time in elucidating them. We wish it, however, to be distinctly understood, that we do not by this, intend to depreciate the value which has been attached to visiting. We beg not to be accused of undervaluing it; it has, and ought to have, a prominent place in this Ministry. If all that has been said, had been said only to increase its frequency, we should have been silent; but it has not been so. Our present purpose, then, will be to show that the Chapels are also a part of this ministry,—that they were almost simultaneous with visiting in point of time,—that Dr. Tuckerman took an active and prominent part in procuring the erection of each of them, as they now are,—that he considered them vital to the successful prosecution of a Ministry at Large,—and that his estimation of their importance, as one of the methods of acting beneficially upon the poorer and less fortunate classes, gradually increased from the time of their establishment to the day of his death.

Dr. Tuckerman entered upon his labors as a Minister at Large, Nov. 6, 1826, confining most of his visits to the north part of the city. In less than a month from this time, viz. Dec. 3d, he had procured, by the assistance of an association of private Christians, a room in a building in Portland street, and had commenced religious services; and the succeeding Sunday, the Howard Sunday School was organized in the same place. Thus a Church and Sunday School, as parts of his Ministry, were formed within one month from his first entering upon his labors; and in form they were precisely similar to those now carried on, excepting that, at first, only one religious service was held, because, there was not interest enough to hold two; and that only seven scholars were instructed in the School, because there were not present, as now, two hundred and fifty to be instructed. Dr. T. also at this time gave lectures twice a week, just as is done now. Six months after this, he found he had made a strong impression, and he says, 'I wish it were possible to obtain a *permanent lecture room* in the section of the city in which I now officiate on Sunday evenings.' 'Is there no one among us who is at once able, and who so loves the poor, that he is willing to build for them a *Synagogue*?' 'An experiment,' says he, a few months later, 'has been made, with a view to ascertain the utility of an Evening Lecture Room for the poor, and the success which has attended it, warrants an appeal to the opulent for the gift of a *permanent room* for this purpose.' Accordingly, at his solicitation, a meeting was called at the Vestry in Berry street, in Dec. 1827, to consider the subject, and a committee at that time appointed reported in its favor.

This meeting, of which Hon. Jon. Phillips was chairman, say by their committee, 'We ask for no aid to build up a sect, or to extend peculiar religious tenets; but we beg that the poor may have the Gospel preached to them. We ask for aid in instructing the ignorant, in reclaiming the vicious, in consoling the afflicted; we ask that the labors of a devoted and faithful follower of Christ may be continued among us, that his hands may be strengthened, that his means of usefulness may be increased.'

Shortly after, subscriptions were collected, and being found sufficient, the Friend street Chapel was erected in 1828.

To this building the Church and Sunday School were removed, and the numbers that attended were trebled; day services were added, one for parents and another for children; the evening services were continued and the attendance was to overflowing. In 1833, Dr. Tuckerman was assisted in his labors by Messrs. Barnard and Gray. The former of these gentlemen, afterwards entertaining a project, having peculiar reference to children, succeeded in erecting a building for this particular purpose in Warren street. The Ministry having now very much enlarged the sphere of its usefulness, and the room in Friend street being found incapable of accommodating those, who wished to resort to it for instruction and worship, a project was entertained, at first of enlarging it, and then of erecting a new building. Dr. Tuckerman aided this work and, in fact, was one of its chief projectors.

The first meeting on the subject was held at his house, and at his solicitation. He was made Chairman of the Committee. He wrote articles in favor of the project. He solicited subscriptions in person and by letter. His sympathies centered upon the plan; and, when it was completed, he told the writer it was the happiest day of his life, for he now considered he had put a seal upon the work of his ministry, which should hand it down to posterity. In his report of that year, after thanking those through whose benevolence the Warren and Pitts street Chapels have been erected, he says, 'we will only add that our convictions were *never* stronger than they now are of the claims and importance of the Ministry at Large.' And in another place, he says, 'I will say that I can conceive of no moral spectacle upon this earth, comprehending only equal numbers, and yet suited to excite in one, who shall know the whole circumstances of the case, a greater variety of moral interests, and more intensely affecting, than may be seen three times every Sunday, in the Warren street and in the Pitts street Chapels.' The opening of this new Chapel was attended with consequences similar to those already described. The number of worshippers was doubled: instead of a scanty service in the forenoon, the house was crowded, three times a day. The Sunday School increased from about one hundred pupils to two hundred and fifty, with a proportionate number of teachers, who aided the Minister at Large essentially in his work. Indeed, they became, to some extent, assistant Ministers at Large. They visited regularly, the families of their pupils, reported on their condition and wants, formed circles to teach the poor to sew, made collections of clothing, and were greatly instrumental, in various ways, in enlarging the sphere of the operations of the ministry, and multiplying the benefits conferred upon those who should be included within it. In 1837, Messrs. Waterston and Sargent were elected assistant Ministers at Large; the former, being in a course of preparatory study, with the understanding of only a very limited service. With Dr. Tuckerman's approbation and at his request, Mr. Sargent commenced his duties at the South part of the city, in the same way as he himself had done at the North part, by entering upon a daily service of visiting from house to house, and by hiring a room where he might have a Church and Sunday School. He succeeded beyond his expectation in his labors, and Dr. Tuckerman at once perceived the importance of making an effort to enlarge the sphere of them. In an address to the public, he says, 'His (Mr. Sargent's) place of worship, the only one to be obtained in that part of the city, is a primary school room, the use of which on Sundays has been granted to him by the city government. It is, however, much too small, and its situation is most inconvenient and unsuitable.' And again, 'Should not a convenient, central and accessible *place of worship* be provided for this new field of our service? We ask not for an expensive temple, we ask not for a new ornament of our city. We beg only for a commodious and unadorned structure, in which may be gathered for worship and instruction, those who have now no place of worship, and who cannot provide one for themselves. We ask the opulent among us, who sympathise with the strongest necessities and the deepest wants of human nature, and who feel that their own blessings are responsibilities, that they will give us a Chapel for this new sphere of our operations.—Let the facts be calmly weighed and rightly estimated, that we are gathering in our Chapels for Christian worship, many who for years had not been within a house of worship. We are there bringing together parents and children, the young and the old, the greatly exposed and the greatly suffering, and even those who have long been sceptical and unbelievers, as well as the inconsiderate and reckless, and are connecting them in the bonds of Christian faith, consolation, encouragement, affection, and desire and effort for self-improvement. When, therefore, a self-devoted minister has been obtained for this service, and has proved himself competent to its objects, should *he be left to accomplish but half of what he might from the want of a Chapel?*—We long abstained from all action for this object from a regard to the commercial embarrassments of the times. But I would respectfully ask, has not the time now come when the free-will offering of a new Chapel should be made to us?'

The appeal was not without effect. One of Dr. Tuckerman's influential friends offered to contribute two thousand dollars, others liberal though smaller sums. The Society of King's Chapel, to which both Dr. Tuckerman and Mr. Sargent belonged, did much, through the zeal and interest of themselves and pastor, the late lamented Dr. Greenwood, and by generous donations, to encourage the plan. It was found also that under a former vote of the town, a lot of land might probably be obtained of the city, free of cost. Under these circumstances, Dr. Tuckerman gave to the enterprise his whole heart. As before, he was a member of the committee and approved or consented to every step that was taken in the prosecution of the work. He wrote in favor of it; he made personal application for money for it. He assisted to lay the corner stone. He endited the form of dedication which was placed in it. He *did not* assist in opening the chapel for worship, for he was ill, and preparing to assist in the worship of a temple not made with hands.

We have thus cited some of the acts of the first Minister at Large, with regard to the Chapels. They show that he approved of them, that he mainly contributed to their erection, that he considered them essential parts of his ministry.

We have said that his views of their utility, as compared with other parts of his ministry, increased as he grew older. Are there any proofs of this?

In 1830, he says, 'It is a matter of regret to me that I am obliged to *visit* so many families, because, however capable another may be of an efficient pastoral service among so large a number, I should be very glad never to have more than two hundred and fifty, or at most three hundred, to visit. With all the facilities I could have for continued effort, I should find in either of these numbers, even while I had the best health, sufficient occupation for every working hour of every day.'

In 1832. 'How may the greatest number of that part of the population of a large city, for which this ministry is intended, be most efficiently brought within the influence of its instruction and care? Should each minister for this purpose consider a whole city as before him, in every part of which he is to seek out those whom he may connect with the religious denomination to which he belongs; or should he take a single district within which he will confine his objects and his labors? I do not hesitate to reply that, if it shall be the great design of a minister of the poor to collect the largest number, who will profess themselves to be of his own denomination of Christians, he may very probably be most successful by rejecting all limits to the field of his ministry.

But, if he shall have the infinitely higher purpose, to aid the largest number, which he may, in becoming practical Christians, *he will mark out for himself bounds, which will comprehend as many as he can faithfully serve as a Christian friend.*' Again. 'Let such men, within as narrow a sphere as they can, each find three hundred families to whom, in every practicable way of usefulness, they will from day to day minister, and not only will they find within this circle sufficient employment for every hour, which they can give to this work, but they will save much time, which must otherwise be wasted in passing over the long distances, which lie between the objects of their charge; and they will show also the respect which is due to others, who would devote themselves to this ministry. *Nor have I a doubt that far greater good would thus be attained, than could be by traversing a much larger field, and by doubling or trepling the number to whom the visits of a minister might be extended.*'

In 1835. '*Our visits would be comparatively inefficient without our Chapels.* Our public services would soon become formal and pointless without our visits. We might spend our lives, indeed, in going from door to door, preaching the Gospel, exhorting the impenitent and confirming the feeble. But we should see comparatively few fruits of our labors, if we, and the poor we visit, had no common place of instruction and worship, around whose altar we might assemble every week. We shall always have visiting to do, and we know its value too well to feel that a day has been properly passed without it. But we pray also, that each Sabbath may see us in the house of the Lord with the flock entrusted to our guidance.'

In 1836. 'It is well known, that the proposition of a Ministry at Large had its origin in the supposed number of families in our city, which were not regularly connected with any of our places of public worship.'

And again. 'Now, however, we have each of us so many families known to us and with whom we are more or less intimately connected as Christian ministers, that *we have no longer to seek out objects for our service.*'

'The importance of these auxiliaries to our service was felt from its very beginning. Chapel services were connected with our ministry within four weeks of its commencement, and they have been continued to this day. In these Chapels have been brought together for worship and religious instruction, those whom we believe would otherwise never have been brought under any religious influence.'

In 1838. 'From the class of the poorest and the lowest, as far as shall be practicable, and beyond these, from all whom we shall find unconnected with the Churches around us, and shall be disposed to unite with us in our worship and to co-operate with us for our objects, we would gather congregations and form religious Societies for all the interests and offices of the Christian Church. This is the second object of the Ministry at Large.'

And again. 'Much, very much is done for these objects by ministering from house to house among those who are gathered by us for worship on Sunday. *But there is no substitute for our assemblage on Sunday. Our Chapels are indispensable to our objects.* We need ourselves the aid of these concentrations of our interests and affections, of these opportunities and means of moral and religious action. And those to whom we minister equally need and appreciate them.'

'Let any one who would judge for himself of the character of the influence exerted by our Chapels, go to them on any Sunday, and if his heart shall not be touched and stirred there, all I will say is, there is but little analogy between his heart and mine.'

Once more. 'It is now too late for the objection to this ministry;' (that it is utopian and impracticable,) 'I have now been more than eleven years in this ministry, though not indeed with the near connexion in it which I would gladly have formed with our Churches. The work was for some time generally thought to be equivocal in its character and tendencies, and but little sympathy was given to it. But it has gradually, yet surely been rising into favor; and, without recurring to my own Chapel and ministry, I can confidently refer for results to the ministry and Chapels of Mr. Barnard, and of Mr. Gray, and to the services of Mr. Sargent. No one ever looked with any care and ingenuousness into the details and operations of this ministry, and yet questioned its great usefulness or its fair claims to the support required for it.'

But what does all this prove? In our opinion it proves conclusively,—not that visiting from house to house is unimportant or to be neglected,—but that the present Chapels were, in the view of the founder of the institution, essential parts of his plan of operations and to go hand in hand with it; and that his opinion of their utility constantly increased in strength with his experience. They are therefore no perversion of the system which he instituted, and the individuals who are attached to them are true Ministers at Large. We will add, that in plan and conduct, they are precisely the same that they were at the time of his departure for Havana, where he died, excepting that Mr. Gray has been removed to the Society in Bulfinch street, and Mr. Waterston has taken his place. 'The poor still constantly attend these Chapels. The vicious and wretched attend them. Persons who come from 'garret and cellar and alley and lane,' and persons too, who come with bitter griefs in their hearts and who feel the woes of a crushing poverty.'

But, it may be asked, is there as much visiting now as there was in the days of Dr. Tuckerman? In answer to this question we feel authorized in saying, that the Ministers at Large regard this as an essential and important part of their duties, to which they devote a great deal of time and strength. 'They visit daily among the poor, they search into the waste places, they penetrate into the darkest regions of vice and poverty, they cultivate a personal acquaintance with the wretched—administer, as far as they can, to their spiritual wants; but especially, do they strive to reclaim them from error and to elevate them from their degraded state.' We are satisfied, after a pretty careful inquiry, that as much visiting from house to house is done by the two present Ministers at Large, as by any two of their predecessors. And we are quite sure that the amount of personal influence produced by their visits, is greater than before the erection of the present Chapels. Fifteen visits a day, which is all any individual can make with advantage, even though he devote his whole time exclusively to this labor, is only one visit in three weeks to each of three hundred persons; and we have no hesitation in saying, that a visit once in six or even eight weeks, if made under all the advantages which a minister derives from a Chapel and Sunday School, would be productive of vastly more good to each individual. Our ministers do not confine their visits within the limits of the circle, that includes those who may be said to be in a special manner under the influence of the Church or Sabbath School, but extend them to a very large proportion of persons without it, and in all directions. They are ever at the call of the poor and unfortunate. They have often been summoned from their beds in the cold of winter to assist or comfort them. The worshippers at the Chapels are in the constant habit of bringing to their notice those in their neighborhood, whom they know to require their aid or counsel, and, in all such cases, immediate attention is paid to them.

But, yet, if the question be asked, does the amount of influence produced by *visiting* bear the same proportion to the amount of influence produced by the *Chapels*, and their accessories, that it did some years ago, we have no hesitation in answering it does not. We say amount of influence produced by visiting, because the number of visits made within a given period, we conceive to be no true test of the fidelity of an individual in this department, nor of the good produced by them; and we trust the public will never compel our ministers to the pitiful task of scoring their visits on their shutters, like our milkmen, for the purpose of gaining credit for diligence, by counting them up at the end of the year. Under certain circumstances, fifteen or more visits may be made in a day with profit, whilst, under other circumstances, they may not exceed four or six, though the same time may be allotted to visiting in both cases. But we admit that the visiting is less effective now, than formerly, in proportion to the other operations. The reason of this is not to be found in any change of view with regard to the necessity and importance of this branch of labor, nor in any intention of permanently changing the relation which this department has borne to other departments. It has arisen, partly from the peculiar circumstances by which the ministry now finds itself surrounded, and which were not anticipated, and partly from expecting a greater degree of public patronage than has been accorded to it.

At the time when the chapels were built, there were four ministers engaged in this work; two of whom could be designated entirely to that department of labor, which the writer in the Examiner conceives to be paramount to every other. Under these circumstances, the friends of the ministry considered themselves justified in extending, as they did, its preaching capabilities. The work was difficult; the times were favorable; the public feeling was in favor of it. Besides, it was very justly thought, if it should be found that the proportion between visiting and preaching was not justly preserved, that it would be comparatively an easy matter to increase the former, as it required a much smaller sum to sustain it. The ministry was a work in its infancy; it was not to stand still, but to grow. It must advance in some direction; if the benevolence of this day will foster its growth in this direction, have we not a right to trust that the benevolence of five years hence, when the want shall be greater and the wealth to supply it more abundant, will foster it in that? Such was the course of reasoning on the subject. Unfortunately, however, the lamented Dr. Tuckerman deceased in 1840, and Mr. Waterston, instead of remaining in the department, which it was intended he should hold, was called to fill the place of Mr. Gray, who resigned his situation, in order to occupy a post which he thought he had no right to refuse, when pressed upon him. At the same time, circumstances prevented additions being made to the number of the ministers. The ministry had heretofore been carried on without any adequate remuneration to those who performed all the labor of it. Some had received only nominal salaries, and others a very small one; but changes in situation and circumstances prevented this from being longer the case. And thus the funds that were devoted to four, could only reasonably compensate two. Under this state of things the ministry has gone on for three years, doing a vast deal of good; doing the true work of the ministry; but not doing as much of that work as is desired, or as is called for by the condition of the poorer classes amongst us. In our opinion neither the officers nor the ministers are to be justly blamed in the matter. They have not intentionally changed any part of the original design. Circumstances, beyond their control, have given, for a time, greater prominence to one department of duty than another. They have time and again, presented the fact to their own Board, and made appeals to the public for its remedy. In their very last report, they urge it with particular force. 'We have but two missionaries in this field,—we need to have three or four or five. We do not need, it is not necessary, nor would it be expedient to have more *Chapels;* but we do need more missionaries; we want more ministers to aid and co-operate with those already employed, that there may be more visiting and preaching from house to house, that they may go about continually among the poor in their dwellings, and be with them continually in their temptations, search out the solitary, the outcast, the forsaken.' 'Your committee have long felt the need of this. The Ministers at Large have felt it. The growth of our city, now numbering over thirty thousand more than when this ministry was started, and its increasing growth, show it to be reasonable. But the embarrassments under which they have labored, in regard to funds, have prevented your committee from carrying forward this work in the way in which they feel it ought to be carried forward.

This is what is needed for the present wants and further progress of the work we have in charge. Will not this community, will not these associated Churches, rich in the temporal and spiritual gifts of God's providence, come forward and supply this need? Shall the poor cry to them in vain? Your committee will not believe that they present this matter to cold and insensible hearts, or that the Churches, whose agents they are, will fail of what Christian faith and charity demand,—of what patriotism and piety alike conspire to urge upon them.'

The public, though they have shown no symptom of decline in their interest in this labor of love, have not given evidence of as much increased interest as might have been expected. Their contributions remain nearly the same as before. We can only add our hearty prayer to that of the committee, that they will consent to be more generous in future, and thus, by furnishing the means of *support*, enable the executive committee to *appoint* more missionaries. This is the only thing that is needed in order to give this ministry the greatest possible degree of efficiency. Even in the eyes of the writer in the Examiner, it is freely admitted, with some degree of inconsistency, indeed, with his former argument, to be the only thing needed. But this it does need; the population of the city has, as the Committee well remarks, increased; poverty has increased, wealth has increased, and the amount of benevolent provision for this work should also increase in an equal proportion.

H. B. R.

ANXIETIES OF THE SAILOR'S LIFE.

BY THE REV. MR. ABBOTT, OF NANTUCKET.

A man was speaking a few days ago of the emotions with which he was overwhelmed, when he bade adieu to his family on his last voyage. The ship in which he was to sail was at Edgartown, on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning and saw all his private sea stores stowed away in the little sloop, and then returned to his home to take leave of his wife and children. His wife was sitting at the fire-side, struggling in vain to restrain her tears. She had an infant a few months old in her arms, and with her foot was rocking the cradle in which lay another little daughter about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is almost like the bitterness of death. The departing father imprints a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his house behind him. Four years must elapse ere he can cross that threshold again. One sea captain upon this island has passed but seven years out of forty-one upon the land.

A lady said to me a few evenings ago, I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days. He is now absent, having been gone fifteen months: and two years more must undoubtedly elapse ere his wife can see his face again. And when he shall return, it will be merely to visit his family for a few months, when he will again bid them adieu for another four years' absence.

I asked the lady the other day how many letters she wrote to her husband during his last voyage. 'One hundred,' was the answer. 'And how many did he receive?' 'Six.' The invariable rule is to write by every ship that leaves this port, or New Bedford, or any other port, that may be heard of, for the Pacific Ocean. And yet the chances are very small that any two ships will meet on that boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence. Imagine then the feelings of a husband and a father, who returns to the harbor of Nantucket, after a separation of forty-eight months, during which time he has heard no tidings whatever from his home. He sees the boat pushing off from the wharves which is to bring him the tidings of weal or wo. He stands pale and trembling, pacing the deck, overwhelmed with emotions which he in vain endeavors to conceal. A friend in the boat greets him with a smile, and says, 'Captain, your family are all well.' Or perhaps he says, 'Captain, I have heavy news for you, your wife died two years and a half ago.'

A young man left this island last summer, leaving in his quiet home a young and beautiful wife, and infant child. That wife and child are now both in the grave. But the husband knows not, and probably will not know of it for months to come. He perhaps falls asleep every night thinking of the loved ones he left at his fireside, little imagining that they are both cold in death.

On a bright summer afternoon, the telegraph announces that a Cape Horn ship has appeared in the horizon, and immediately the stars and stripes of our national banner are unfurled from our flag staff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return and all are hoping for tidings from the absent. Soon the name of the ship is announced. And then there is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain. For which service a silver dollar is the established and invariable fee. And who can describe the feelings which must then agitate the bosom of the wife? Perhaps she has heard no tidings from the ship for more than a year. Trembling with excitement, she dresses herself to meet her husband. 'Is he alive,' she says to herself, 'or am I a widow, and the poor children orphans?' She walks about the room unable to compose herself sufficiently to sit down; eagerly she is looking out of the window and down the street. She sees a man with hurried steps turn the corner, and a little boy hold of his hand. Yes, it is he. And her little son has gone down to the boat and found his father.—Or, perhaps, instead of this, she sees two of her neighbors returning slowly and sadly, and directing their steps to her door. The blood flows back upon her heart. They rap at the door.—It is the knell of her husband's death. And she falls senseless to the floor, as they tell her that her husband has long been entombed in the fathomless ocean.

This is not fiction. These are not extreme cases which the imagination creates. They are facts of continual occurrence—facts which awaken emotions to which no pen can do justice.

A few weeks ago, a ship returned to this island, bringing the news of another ship that she was nearly filled with oil; that all on board were well: and that she might be expected in a neighboring port in such a month. The wife of the captain resided in Nantucket, and early in the month, with a heart throbbing with affection and hope, she went to greet her husband on his return. At length the ship appeared, dropped her anchor in the harbor, and the friends of the lady went to the ship to escort the husband to the wife from whom he had so long been separated.—Soon they sadly returned, with the tidings that her husband had been seized with the coast fe-

ver, upon the island of Madagascar, and when about a week out, on his return home, he died, and was committed to his ocean burial. A few days after I called upon the weeping widow and little daughter in their destined home of bereavement and anguish.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 9, 1843.

THE AMERICAN PROTESTANT ASSOCIATION.

As our readers have already been informed, a union under the above title was formed a year since at Philadelphia by some members of the principal Trinitarian sects among Protestants. The object of the Association is to diffuse light upon the nature, the tendencies and the encroachments of the Roman Catholic religion and policy. The first anniversary of the Association was held in a Presbyterian meeting-house in Philadelphia on the fourteenth of last month. We have watched with some interest during the year, the measures and the expression of opinion in various quarters, called forth by this same Protestant league. The impression left upon our minds is that a great deal of coldness and indifference has been encountered by the Association and has indeed affected some of its members. The people generally have taken but little interest in this combination of many sects against one; whether it be that the people fear nothing from Popery, or judge the inequality of the strife to be unfair, we cannot say. A few of the ministers of the Episcopal sect were originally parties to the league, but some if not all, withdrew from it.

At the Anniversary Meeting of the Association, the President and Vice Presidents were all absent, and the Rev. Dr. Cuyler officiated as Chairman. The Annual Report was then read by the Secretary, Rev. Mr. Spear. From this report we gather the following particulars. The Board of Managers of the Association have held quarterly and special meetings, and have appointed a Committee, consisting of one clergyman and one layman from each of the denominations represented in the union, which committee had held monthly meetings and discharged the labors of the Association. The report observes that so much as was desired or expected has not been accomplished, that the enterprise requires peculiar delicacy and prudence, and an extensive machinery. The objects with which the Board were entrusted 'were to carry out, in every way most expedient in their view, the ends and purposes for which this Association was organized, and to encourage the formation of similar Associations in the various parts of the United States. More particularly, to encourage Protestant ministers to give to their several congregations instruction on the differences between Protestantism and Popery, to call attention to the necessity of a more extensive distribution and thorough study of the holy Scriptures; to circulate books and tracts adapted to give information on the various errors of Popery, in their history, tendency and design; and to awaken the attention of the community to the dangers which threaten the public and domestic institutions of the United States from the assaults of Romanism.'

The steps taken during the year to carry out these objects are as follows. At least a hundred thousand copies of an address explanatory of the purposes of the combination, prepared by a large committee, have been circulated and it is thought, with great effect. The liberality of Protestants towards Catholics, in giving them land, funds, and the education of their children, has been checked. The Board have employed none of those nuisances called 'itinerating agents,' who are worse than the locusts of old, but some persons pretending to such a commission in their name, have collected funds, and done discredit to the cause. A course of monthly lectures was delivered in Philadelphia, but this measure was found inadequate, as multitudes were unable to obtain entrance to them. Much historical and doctrinal information was imparted. The report states that 'the pungency of truth' often gave offence, but that the appeals contrasted 'most advantageously with the scurrilous and personal abuse, and the unfounded insinuations, which from Roman Catholic pulpits of the city, have been poured upon the founders and the objects of our Association.' The members have acted as the Auxiliaries of the American Bible Society in distributing copies of the Scriptures, and thus laboring to bring Popery to the great trial. A correspondence has been opened with Protestant Associations in England. Several publishers have co-operated with them in giving forth large editions in the cheapest possible form of the works of D'Aubigne, Llorente, Fox, Whately and others. More books have been sold during the year on this subject than ever before in this country. The daily press too 'has borne a manly testimony upon the civil and social bearings of the subject.' Protestant Associations now exist in New York, Philadelphia, Baltimore, Pittsburgh and Cincinnati. The report closes with a censure, or perhaps we should say, a plea, addressed to Protestants who object to any such Association, and refuse to join it. Speeches were made by several clergymen, and a new year of operations is now entered upon.

As to the expediency or wisdom of such a measure we cannot but express our full conviction that it will make more evil, than it will prevent. The Roman Church can outstrip at a long distance all efforts for associated action which can be made by any other organization on earth. The strength of Protestantism against Romanism lies in the greater subdivision, not in the forced combination of its sects. What, for instance would be the prospects of Protestantism if Romanism had no other antagonist than Episcopacy or Presbyterianism? Both of these latter forms allow an interference with individual liberty of faith, they embrace the fundamental principle of spiritual tyranny, and in our opinion there is but little to choose between the three, only that Romanism is the most consistent in carrying out its usurping principle through all the religious relations and duties of life. We cannot approve the measures upon which we have remarked, though we should shrink from impugning the motives of their authors.

THE THURSDAY LECTURE.

This ancient service having been suspended since May 25, on account of alterations in the Meeting-house belonging to the First Church in this city, will be re-commenced on Thursday, Dec. 14. The Sermon will be preached by Rev. R. C. Waterston, it being his turn to officiate in the due course followed by the beautiful order of the lecture. As an effort is to be made to revive some of the interest once so famously entertained for this 'Fifth-Day Lecture,' as Gov. Winthrop called it, we will set forth some reminiscences of its history.

The Rev. John Cotton of Emanuel College, Cambridge, was settled as the Minister of Boston, in Lincolnshire, England, in 1612. He came over to this country and arrived in Boston, on Sept. 4, 1633. He came as a victim to the high commission court and the impositions of prelacy. Known as he was to those already enjoying the ministry of John Wilson, the first pastor of Boston, he was at once seized upon as the second minister, or rather the teacher of the First Church. It was by this famous man that the Thursday Lecture was established in this town, as a continuation of the same weekly service which he had performed in his Church in the English Boston. On the 17th of October, 1853, the two hundredth anniversary of the Lecture was commemorated by a beautiful and most appropriate discourse from the Rev. N. L. Frothingham, Minister of the First Church.

The intense interest which was once associated with this Lecture is in no sense surprising when we consider the religious zeal of a former age, the prevalence of one common feeling, and the paucity of excitements, or even of occasions for calling together the ministers and people then scattered around the sea board of the jurisdiction. Children were released from school that they might attend the Lecture. Hence arose the custom which but a few years since prevailed in all our schools of giving the afternoon of Thursday to the pupils. It was a melancholy manifestation of the decline of the Lecture that Wednesday afternoon was recently substituted for the afternoon of the Fifth-Day, without a single reference to the Lecture! The Lecture was held at noon, and all who could come, came. The first edifice of mud walls and a thatched roof, and the second of more substantial materials, both being alike left in mid winter without other heating apparatus than the doctrine of the preacher, and the multitude of the attendants, were crowded by an anxious congregation. The liberties of the Churches, the duties of Magistrates and the unlawfulness of veils over female faces whether homely or attractive, were the subjects of discourse. The lectures which are extant in print or manuscript show that the auditors were not stinted in their portion. A kind of civic convention was held after the meeting at which affairs of State were debated, and the last intelligence from across the water was canvassed. A market was likewise set up for that day, and thus when piety, politics, curiosity, gossip, a meddling with the affairs of neighbors, and the traffic in wares, food and merchandise, all combined their attractions, it is no wonder that the cold meeting-house was filled. A kind of partial realization of the ancient unwarmed edifices, has been enjoyed by the ministers of the present generation when they have gathered around the one stove that till lately did the work on Lecture day, which on the Sabbath was distributed to four stoves. On the lecture day likewise the colony laws were published by beat of drum, and important deliberations and trials were held; we read of a minister who regularly walked from Ipswich to attend it. It was on that day likewise that four Quakers were executed on the common. And this leads us to observe that the outrages committed by some of the first members of that now most exemplary sect of Christians, were the most excessive and the most offensive in connection with the Lecture. That occasion was seized upon by some bewildered fanatics for offering an open insult to the ministers and magistrates of the jurisdiction. From the diaries of some of these disturbers of the peace, which are preserved in the British Museum, in London, we copied a few years since the following extracts which are interesting in connection with the Lecture, and as showing what provocations our fathers thought they had for proceeding to the highest penalty against those whom they had warned, and sent back to their homes, and imprisoned and fined, without securing their own peace. They considered the Quakers not as exiles for conscience, but as purposely coming to the wild and rugged sand hills which had been made habitable, for the express purpose of outraging those who did not deny the liberty of other exiles to locate themselves anywhere else, but wished for peace in their own habitations.

We quote from the Diary, numbered '493, h. 6,' in the British Museum.

'J. Rous and Humphrey Norton were moved to go to the great meeting-house at Boston, upon one of their lector dayes, where we found John Norton [third minister of the First Church] their teacher set up, who like a babbling Pharisee, run over a vain repetition near an hour long (like an impudent smooth fac'd harlot, who was telling her paramoors a long fair story of her husband's kindness while nothing but wantonness and wickedness is in her heart.) When his glass was out [alluding to the hour glass on the pulpit] he begun his sermon wherein amongst many lifeless expressions he spake much of the danger of these who are called Quakers. Some of his hearers gaped on him as if they expected honey should have dropped from his lips. Amongst other of his vain conceits he uttered this (whereby he plainly discovered the blindness and rottenness of his heart) that the justice of God is the armor of the devil, the which if true, then is the devil sometimes covered with justice, which is more than ever I heard any of his servants say on his behalf before.'

Such was the language used by these ardent reformers of Church discipline concerning the revered minister of Boston. Now let us hear their description of a Church member.

'A man that has a covetous and deceitful rotten heart, lying lips, which abound among them, and a smooth, fawning, flattering tongue, and short hair, and a deadly enmity against those that are called Quakers, and others that oppose their wayes, such a hypocrite is a fit man to be a member of any New England Church.'

Again we read in the diary, under date '13th of 2d month, 1658,' (April 13th) Sarah Gibbens and Dorothy Waugh spoke at Lecture. Death fed death through that painted sepulchre, John Norton.'

These two females, as had the two males just mentioned, interrupted the solemn services of the Lecture by the most outrageous language, offensive in the highest degree to the assembly. The women rushed into the pulpit brandishing two empty bottles, which they broke over the *head* of the minister, as a sign of *its* emptiness. Another man who 'owned himself to be one of that scandalous people called Quakers,' went into the meeting house with his face and body all besmeared, and said he was the sign of the black pox which was to visit the land. We may depend upon it that the Thursday Lecture did not lose any of its interest during the excitement caused by these visiters. It was on that occasion that Mr. Norton preached a sermon prepared by request of the General Court, in which he recommended the punishment of death as the last resource. This Discourse, entitled, 'The Heart of New England, Sent at the Blasphemies of the present generation,' was printed, and a copy is preserved in the Library of Harvard College. We may therefore readily imagine the terrible excitement attending the execution of the Quakers after the Lecture, which no doubt was appropriate to the tragedy.

It was thus that this Lecture was made the central point of interest, and the occasion for the greatest assembly in the colony for many years. It was preached exclusively by the ministers of the First Church. In the year 1679, two other societies having been formed for some time in Boston, their ministers took their turns at the Lecture, and this friendly interchange was the beginning of a social fellowship which now survives in the Boston Association of Congregational Ministers. It was not so much the decline of piety, as the multiplication of other objects and occasions of interest which dissipated the attractions of the Lecture. Previous to the breaking out of hostilities in the revolutionary war, the British Officers and the royalists who happened to attend in the meeting-house were obliged to listen to many *applications* of Moses' doctrine concerning the policy of Israel's having a king, and of some New England doctrines concerning human rights. During the siege of Boston, Dr. Andrew Eliot, sustained the Lecture to the close of the year 1775, when the dreadful increase of mortality and the prevalence of contagious diseases in the town, with the multiplied calls upon the time of the few ministers who remained, obliged him to suspend it. In the week following the evacuation of the British and the entrance of the American troops, the Lecture was resumed by Dr. Eliot. A large concourse of soldiers and citizens, with General Washington, attended the Lecture. The text of the Discourse was, Isaiah, xxxiii, 20, 21, which if our readers will refer to it, they will find to have been very appropriate to the occasion.

The Boston Association of Ministers has ever since sustained the Lecture. This Association, which is a fraternal union, and not an Ecclesiastical body, is composed of the pastors of eighteen Churches, and Chapels in the city, and twelve pastors of Congregational Churches in Charlestown, Broo line, Roxbury, Chelsea, Dorchester, Quincy and Milton. They preach the Lecture in turn, following the order of their graduation from College or their completion of their theological studies, and if they have not pursued a regular course of studies in a Seminary, they are ranked with the classes that graduated in the years when they were respectively twenty years old. The Association now numbers thirty-nine. It is the duty of each preacher for the time being to notify his successor. The custom of reading the list entitled, 'the following persons intend marriage,' which was entrusted to the City Clerk, and weekly honored by him at the Lecture, was dispensed with two years ago, and the list is now suspended in the City Hall.

It is the earnest desire of the Ministers that the interest in this Lecture may be to some small degree renewed. It requires perhaps as great a sacrifice of convenience on their part to attend it and to preach it, as would be necessary to be exercised on the part of persons enough to crowd the house, if the latter could be induced to come. It certainly affords an opportunity for the exertion of a good influence which the ministers would not be slow to use. They need the encouragement of a larger assemblage than they have been wont to witness. Let us see if the renewal of the time-honored observance will have power to draw together a devout company. The hour for the commencement of the Lecture is eleven o'clock.

For the Register.

NEWS FROM THE CHURCHES.

Danvers, about fifteen miles from Boston, is a large and very flourishing town, having a population of four or five thousand. It has been recently visited with a severe fire, which occasioned the loss of a Church, a spacious Hotel, and many private dwellings, but its enterprise and prosperity are not diminished; on the contrary, it gives every token both of increase and success, in the many new buildings rising, not only in the burnt district, but also in other parts of the town. South Danvers, which is the largest of its villages, is contiguous with the north of Salem, and on a gentle eminence, stands in its midst, the sightly and beautiful Church of the Unitarian denomination, of which, Rev. Andrew Bigelow is Pastor. But in connection with this Church, there was no Vestry for the convenience of the Sunday School or extra religious meetings. Woman, she who was 'last at the cross, and first at the tomb,' whose religious sensibilities are always alive and active, felt the want and resolved to supply it. A plan was soon devised, and assisted by the counsel and liberality of the other sex, it was readily and harmoniously executed. The result was, a neat and commodious Chapel, situated in the immediate vicinity of the Church, at the cost of nearly $1000. It is furnished with a mahogany pulpit, the gift of a member of the Society, (Gen. Sutton) with settees of a new form, size, and color,—and, suspended on the walls, with maps of ancient and modern Palestine, cards with appropriate mottoes, &c.

Last Sabbath was set apart for the Dedication of the Chapel. The pulpit of the Church was occupied in the morning by the Pastor, who preached from Chronicles, 34th chap. 31st v.—'For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father.' The subject was the beauty and worth of early Piety. In the first place, the peculiar circumstances of Josiah and his Kingdom were graphically described, and the success which crowned his pious and manly reign. Two lessons were then drawn from his admirable example;—one for parents, urging upon them the duty and importance of religious instruction; the second, for the young, impressing upon them the advantages of early and continued piety; which though difficult in the commencement, was the only path of peace, prosperity and acceptance with God. The whole services were of a high order, and were evidently listened to with great satisfaction and assured profit.

In the afternoon, the people were assembled at the new Chapel for the purpose of Dedication. It was nearly filled with the children of the Sunday School, and their parents, many of whom were unable to enter. The Services here, were an original Hymn written for the occasion by Dr. Andrew Nichols, sung by the children, which was followed by selections of Scripture, and a most appropriate and impressive Dedicatory Prayer by the Pastor.

For the accommodation of the people the other services were held in the Church, the children occupying the body pews. The following original Hymn by Mrs. M. C. Beckett, was first sung:—

'Father! while our songs are swelling,
Wilt thou lend a gracious ear,
Let thy love, within us dwelling,
Make us feel Thee ever near;
While the notes of praise ascending
Upward every thought should bear,
Let our spirits lowly bending,
Thy rich blessing ask in prayer.

'May we listen here with pleasure,
To instruction's gentle voice;
Here be sacred wisdom's treasure,
Made our 'early, only choice:'
To each willing mind be given
Light to guide till life shall end,
Pointing brightly on to Heaven,
Whither all our steps should tend.'

This was followed by an Address from Dr. J. F. Flagg of Boston, an agent of the Sunday School Society, to the children, teachers and parents, on their duties in connection with the Sunday School, and the pleasures and advantages of Religion, illustrated by many interesting facts from Natural History. Another agent who was present followed, whose aim was to impress upon the children the value of the gift that was made to them, and the feelings which should guide them in the use they were to make of it, and in closing, he united with the parents in consecrating the building which they had erected with so much liberality and public spirit, to the sacred purposes of Christian Instruction.—After which the following original Hymn by a member, was sung by the children, and a Benediction pronounced by the Pastor:—

'God of Greatness, God of Glory
Great Creator, Father, Friend;
We thy children here before Thee
Now with humble reverence bend.

'We approach Thee, God of Goodness,
Grateful for all blessings given,
Most of all for Christ the Savior,
Man's sure hope and guide to Heaven.

'We will praise Thee for thy mercy,
For thine all-protecting power,
Which so often has sustained us
Through each dark and trying hour.

'We have raised another temple
On this holy mount of thine,
Sacredly we consecrate it
To thy name—Great Power divine.

'Bless thy people—Bless us ever,
Bless, oh! bless that female band
Who this sacred House projected;
Lead them with thine holy hand.

'When our children here shall gather,
To be taught thine holy word,
Wilt thou meet them here, oh! Father;
Teach them all thy statutes, Lord.'

In the evening, there was a third service in the Church. The devotional exercises by the Pastor, and an address to parents by the Agent, on Religious Culture.

The attendance through the day was large, and the deepest attention was manifested through all the services. It was a circumstance of unusual interest to see present on this occasion an aged veteran of the Revolution, Gen. Gideon Foster, now in his 95th year, and who commanded from all the most marked respect and veneration. The Sunday School, of which Mr. Samuel Carter is Superintendant, numbers about eighty pupils and twenty teachers; an excellent spirit is alive amongst them, and we anticipate an increasing growth both for it and the Society. P.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. VII.

ANTINOMIANISM.

Orthodox Calvinism is composed of distinct and opposite principles; those of Grace and of Responsibility. These, though heterogeneous, are combined into one system. Under modified definitions, both may have a foundation of truth. Yet neither of them is true in divorce from the other. Our Puritan ancestors were Orthodox Calvinists. They recognized the doctrine of grace in its unqualified form. Yet they were not Antinomians, though 'Antinomianism is no other than Calvinism gone to seed.' And they seem to have been unsuspicious of the dangerous position in which they stood. While cautious to guard against the 'Rigid Separation' they apprehended no danger of the far more pernicious heresy of irresponsibility. They dreamed not of the flood until its waters rushed in with violence upon them.

Mr. Cotton of Boston, the most gifted and popular minister in the colony, was in the habit of pushing the doctrine of grace beyond its legitimate limits. He disallowed the sentiment then in vogue, that 'the believer's justification was evidenced by his sanctification.' This disallowance removed the principal barrier against the irruption of Antinomianism. He was, also, understood to say that the believer had the Holy Spirit dwelling in him *personally*. The labors of Mr. Cotton for the two or three first years, were remarkably effective. His fervent and melting appeals to the hearts of his hearers produced the deepest impressions. There gradually came up a great revival. The church was blessed with an abundant increase. And it enjoyed the reputation of excelling all other churches as much in grace as in numbers. 'No church like the Boston church.' It was the beauty of New England's excellency: The joy of the whole land.

A religious female association was now got up. It contained more than an hundred members, and held its meetings once or twice a week. Its exercises were prayer and religious discourse, especially upon the sermons of the preceding Sabbath. Mr. Cotton's became the principal topic. And Mrs. Ann Hutchinson, a woman of uncommon sensibility and imagination, having a 'nimble wit and voluble tongue,' became the leader in conversation and 'prophesying.' She had much ingratiated herself in the affections of her neighbors, by her visits and charities at the house of affliction. These occasions she was ready to improve, for the purpose of ministering religious counsel. The doctrine of grace was her favorite theme. Mr. Cotton had led the way, and she followed hard upon him. She repeated his sermons at the female meetings, and summed up the matter, by concluding that Christ had accomplished the whole work of man's redemption. 'Let us,' said she, 'attempt nothing but leave the whole work for Christ to do.'

Mr. Cotton's doctrine of the indwelling of the Holy Ghost in every justified believer, came very opportunely to the aid of Mrs. Hutchinson. She made the most of it to verify her own claim to inspiration. The sisterhood were easily converted to her opinions. They became Antinomians. And, says Mr. Hubbard, 'all the wives of Boston forthwith went home and made such of their husbands.'

The population of Boston and indeed that of the whole colony, was rapidly formed into two parties; the 'Legalists,' and the 'Disciples of Grace.' The spirit of disputation and censoriousness was rife and general. It acted out itself at home and abroad; in public and private, on the holy Sabbath and every other day of the week. The young and the old were enlisted soldiers in the war. The agitation became tremendous. 'The foundation of the earth seemed to be all out of place.' There was, however, great odds in the strength of the two parties.—In Boston—then, as now, the Metropolis—the great majority were abetters of the new sentiments. Winthrop and Wilson stood almost alone. Against them stood Cotton, Sir Henry Vane, Wheelright, Coddington, and the great mass both of the sisterhood and brethren. In the other towns, the fact was reversed. All the ministers and most of the brethren maintained their adhesion to the 'olden Orthodoxy.' Yet the flame burned in almost every spot of the colony. Ministers were reviled as being ignorant of the doctrine of grace, and preaching the covenant of bondage. 'And as many as were of the law were under the curse.' 'Blind leaders of the blind, both stumbling into the ditch.'—'Come along with me,' said one, 'and I will bring you to a woman that is a rather-guess preacher than all the college learned blackcoats in the country.'

Something must be done, 'for the heavens and the earth are passing away with a great noise.' The ministers were looked up to in every emergency, both moral and civil. When a point in politics divided the magistrates, either among themselves, as was the fact in regard to the Governor's having 'a select council,' or from the people, as was the case in the dispute about the Governor and his Council's negative when in the House of Deputies, the mooted point was always carried to the clergy for settlement.—But the present was a religious difficulty It came within the proper province of the gospel ministry. There must be a Synod of Ministers. The General Court first appointed 'a day of humiliation, fasting and prayer.' Mr. Wheelright on this occasion, preached before the Boston church, from the text,—'Can the children of the bride-chamber fast while the bridegroom is with them?' The sermon contained expressions which gave much offence to the conservatives of the day, and Mr. Wheelright was indicted for sedition. The Synod convened at Cambridge, August 30, 1637. Mr. Hooker, Moderator, assisted by Mr. Bulkley. The design of the Synod, says Cotton Mather, was not *to give* the law, but *to declare* it. A list of heresies, more than eighty, had been prepared and was now laid before the assembly. These were all separately considered, revised and condemned as erroneous. As Mr. Cotton stood almost alone, his voice made but little impression. He, probably, did not desire that it should, having seen the mischief wrought by his doctrine. He had never designed to be an Antinomian, but had incautiously advanced into the grounds of this hurtful error. Mather says that Mr. Cotton dissented from the Synod on five of the propositions before them. But Mr. Hubbard details as many as twelve or fourteen, upon which the Synod's decision and Mr. Cotton's are in opposition.—The discussions during the first week, were all in writing. It was desirable to reconcile Mr. Cotton. For he was the clerical Samson of the colony. Nor was Mr. Cotton himself, less anxious to obtain a reconciliation. 'This, says C. Mather, was a dark day in the Synod.' The division was not healed; Mr. Cotton and the Antinomian party on the one side; the main body of the Synod on the other. It was now proposed that the use of pen and paper should be laid aside, and the debates proceed, *viva voce*. Mr. Cotton, at this favorable moment, made a very pertinent, reasonable, conciliatory speech. It inspired the whole assembly with the spirit of moderation. They immediately went into a free and open conference. Matters soon assumed a favorable aspect. Both parties manifested sentiments of forbearance and conciliation. Mr. Cotton seemed to give up, or to explain away, his offensive tenets. He admitted that sanctification—the consciousness and manifestation of Christian virtues—might be a collateral evidence of justification. He also now admitted that justification did not precede saving faith: That a man does not believe because he is justified—according to the Antinomian doctrine—but he is justified because he believes. On the preceding week he had stood with the party which maintained that 'we must seek to be justified in order that we may believe; not to believe in order to be justified. For if we do the former we attempt some part of our own salvation.' And why not as much if we do the former? How much more easily we discern others' inconsistency than we do our own!

Both Hubbard and Mather are very solicitous to exonerate Mr. Cotton from the imputation of having changed his opinions. But this solicitude seems to be gratuitous. It is no dishonor to change his views on any subject, after having given to it a more deliberate and extended consideration. It manifests his moral greatness, rather than his mental infirmity. It is obvious that Mr. Cotton had been fairly within the limits of Antinomianism. He had proceeded thither as an honest man in his development of Calvinism. And he had found himself amid the breakers, the rocks and the quicksands. In order to escape shipwreck he must change his course, and this, in his wisdom, he reasonably did.

But of the others, the greater part did not.—Mrs. Hutchinson, Samuel Gorton, a Mr. Eason, and many more, having started on the strength of Mr. Cotton, went ahead on their own resources and run the whole line of anti-legalism. If, said they, men are not saved on account of any virtues in them, then it makes no difference whether they possess, or do not possess, them. The elect, and no others, will be saved. They are made righteous, not by their own virtues, but by the imputed righteousness of another.—The promises and threatenings of the Bible are the language of the law, which is done away in regard to the elect. The whole letter of the Scripture is but the covenant of works. Underlying this letter, is the covenant of grace.—It is understood only by the spiritual. From beginning to end the Bible is an allegory.—Christ, Himself, is an allegorical Being. Christ was incarnate in Adam. It was there that man was made in the likeness of God, when Adam fell, Christ died. It was His crucifixion. When a man is converted, Christ is revived in him.—It is the resurrection of Christ. The believer obtains his assurance, not from self-examination in the light of Scripture, but by immediate revelation from God.

The Synod did not profess to act against persons, but against abstract opinions. It condemned the new sentiments which had thrown the colony into a state of such fearful excitement. The General Court and the church in Boston, had the work of dealing with the offenders.—And the way was now prepared for action.—Rev. Mr. Wheelright, who had stood shoulder to shoulder with Mr. Cotton, was both excommunicated by the church, and banished by sentence of the General Court. The same sentence of ex-communication from the church, and of banishment from the colony, was passed against Mrs. Hutchinson and about two hundred others. The fierceness of the flame had died away.—Many who had been deluded, recovered their senses and returned to their former position.—The two hundred were, perhaps, the scape-goats of a thousand. They 'bore away into the wilderness the sins of the congregation.' Dividing themselves into two companies, the smaller, with Mr. Wheelright at their head, proceed Northward and founded the pleasant town of Exeter. The larger division, under the conduct of Coddington and Hutchinson, went Southward and settled the fertile and beautiful Rhode Island.

It is needless, here, to discuss the propriety of these proceedings. The doctrine of toleration was then repudiated. To tolerate erroneous opinions was considered as equivalent to indifference. A Christian must not be indifferent to the truth. He must not tolerate error. His own convictions are truth to him. And he said, 'they are absolute truth. They are God's truth.' This was his mistake. He relied on his own infallibility. And all Christians will be persecutors until they relinquish the self-sufficient spirit of making their own judgments the standard of other men's liberty. S. F.

For the Register.

DEDICATION.

On Thursday of last week, Nov. 23: the dedication of the 'Church of the Messiah' at Syracuse took place. The building, externally is an ornament to the village; its situation is surrounded by many of the most beautiful private dwelling-houses, in which Syracuse abounds, and is sufficiently near to the centre of population and business. The internal appearance is peculiarly chaste and elegant. The pulpit, and the entablature and pilasters in front of which the pulpit stands, are delicate and rich in their style of architecture. The whole interior strikes the mind in such a manner as to chasten and elevate the feelings. It may be enough to say that 'the Church of the Messiah' at Syracuse is worthy in its place; it is worthy of the reputation of the architect who designed it; it ought to be a subject of pleasure and pride to the people, by whose sacrifices and labors it has been erected, and to their pastor to whose energy and activity they are in a great degree indebted for it. We hope and believe it will be thought a worthy offering of pious minds and willing hearts to the great head of the church, whose sacred name has been given to it.

The Rev. Messrs Hosmer of Buffalo, Holland of Rochester, Buckingham of Trenton, and Emmons of Vernon, Oneida Co, (lately of Meadville, Penn,) all ministers officiating in the State of New York, assisted Rev. Mr. Storer, the pastor of the Society, in the ceremonies of the dedication. The dedicatory prayer was offered by Mr. Hosmer. The Sermon, by the Pastor, was founded on 1 Peter iii. 15, 'be ready always to give an answer to every man that asketh you a reason of the hope that is in you.' It was a defence of Christianity as a religion which admitted and required investigation by reason; and the subject was treated with thought, and with learning, with calmness though with great strength, and with charitableness unsurpassed; and though at great length, yet in a manner to sustain the interest of the congregation to the close.

In the course of the services, the following original hymn by Ezekiel Bacon, Esq. of Utica, was sung.

Almighty Father! in thy word,
This blessed truth we see—
'Wherever I record my name,
I will be found of thee.'

Cheered by the promise of that word,
This fane our hands have raised,
That here thy favor may be sought,
Thy holy name be praised!

Around this earthly temple, then,
Thy richer blessings shed,
Our souls by heavenly food be filled,
'By gentle waters led.'

Within no narrow creed confined
We seek our faith to prove,
Diffusive as thy Charity,
And boundless as thy love!

Whate'er of truth or trustfulness
Within our hearts be found,
Here may that glimmering spark be fanned
That truth the more abound!

Here may the stern rebuke await
The forward and the bold;
And here, by fond affection's voice
The sorrowing heart consoled!

May love to God, and love to man,
Our better passions move—
Assimilated to us to Him,
Whose first great law is Love.

And when, in temples here, no more
Resound our songs of praise,
In Fanes, 'not built by hands,' would we
Our choral anthems raise!

In the evening the congregation were instructed by a sermon from Mr. Hosmer. His subject was the distinctions between piety and morality, the mischiefs resulting from a separation of them in the character, and the necessity for uniting both. The discourse was prepared with his usual ability of thought, and clearness of expression, and delivered in a manner that solemnized and awakened the hearts of his hearers. His address to the Society, after the close of the discussion of his subject, in which he brought up their past history, narrated the story of their small and almost forgotten beginnings, and urged upon them the duties resulting from their situation, was doubtless welcomed by the people, with peculiar interest, and will be remembered with gratitude, as the lesson of a faithful friend.

By the erection of 'the Church of the Messiah,' our friends in Syracuse have accomplished a great work. They have a house sacred to liberty of conscience, dedicated to truth, hallowed by intrinsic beauty and by their own devotions. They have struggled laboriously for several years. They have met with difficulties peculiar to themselves. A peculiar opposition from without has been urged against them, and discussions among themselves have enabled them to know their own position, and on whom they may depend. They feel themselves now established, after their many trials. They began well: patiently and devoutly they worshipped in their humble tabernacle in the wilderness, with an example worthy to be copied and to be held in continued remembrance. Their numbers have gradually been increasing. Remarkable instances of conversion from other denominations have attended their course. Their recollections of the past must of necessity be treasured memorials to them. Their friends from the few surrounding churches of a like faith offer their sympathy, with cordial congratulations, and with prayer to the Father of all, that their future course may be full of life and strength.

Our Brother Storer, earnest and faithful laborer, will allow us to offer like sympathy and congratulation to himself. We wish that we could assure his friends at the East and the West, that the success with which his labors and those of his people have been crowned, was resulting in the rapid restoration and the firm establishment of his health. Long may he labor,—a Bishop among our churches. The people of parishes, besides his own, regard him with grateful attachment, and remember and require his services, for the future, and a Father watches over him, with love, to sustain and cheer him in his labors. E. B.

AN EPISCOPAL LAYMAN REFUSING TO SUBSCRIBE TO AN EPISCOPAL CHURCH.

The following Letter, with the explanations and remarks accompanying it, was written by William Jay, Esq., a distinguished citizen of New York, in reference to the present condition and aspects of the Protestant Episcopal Church. It is well worthy both of the respectable source whence it proceeds and of the importance of the subjects involved.

We particularly ask the attention of our readers to his animadversions on the omission by the Bishop of New York and others associated with him, of the term 'Protestant,' as designating their Church, and of the 'false and impudent title,'—we use his words—substituted for the constitutional name—'*Diocese of the Church of the United States!*' Well does Mr. Jay remark,

'Thank God there is no Church *of* the United States; and there *can* be none so long as the federal constitution is in force. The fanatics assembled in the city of Nauvoo have as much right to assume this arrogant title as we have.'

It will be remembered that the father of this writer, the illustrious John Jay, whose name is an host, addressed a letter several years ago to the Bishop of the same Diocese of New York, denying and refuting some other arrogant pretensions of the High Church. We copied this letter not long since into our columns: and our readers who remember it will not fail to perceive how gracefully the mantle of the father has descended upon the son.

We copy the article from 'The Protestant Churchman,' a paper lately established in the city of New York, and hitherto conducted with much ability, for the purpose of sustaining the views of the moderate party in the Episcopal Church. Among its subscribers we observe the names of some of the most eminent laymen of that city.

LETTER OF HON. WILLIAM JAY.

Bedford, Oct. 16, 1843.

My Dear Sir,—The report you have heard, that I have refused to contribute to the erection of an Episcopal Church in this county, however strange it may seem to you, is nevertheless true. The letter conveying my refusal, contained the reasons of it. Of that letter the following is a copy—viz:

'*To the Rev. R. W. Harris, of White Plains:*

'New York, 16th Dec. 1842.

'Rev. Sir,—Official and other engagements have prevented me from returning an earlier answer to your letter, soliciting me to contribute to the erection of an Episcopal Church at North Castle.

'Born and educated in the Protestant Episcopal Church, I am attached to it, not merely from early association, but from a conviction of the purity of its doctrines and the innocence and utility of its forms. After much reflection, and an acquaintance not very limited with other religious denominations, I have come to the conclusion that our Church, *as exhibited in our Prayer-Book and Homilies*, is the purest Church in Christendom; and I freely acknowledge that it is both my duty and privilege to aid in the extension of *such* a Church.

'But as it often happens that the administration of civil government is adverse to the great constitutional principles on which the government is founded, so ecclesiastical history affords not unfrequent instances of pastors and members of churches denying, invading, and disregarding doctrines in which they had professed their belief. The present state of our Church is a melancholy illustration of this remark. We are by name a Protestant Church; yet with a powerful party among us the very word *Protestant* has become a proverb and a reproach. Very few of our bishops, in the official addition to their signatures, will condescend to avow themselves Bishops of 'the Protestant Episcopal Church;' and Bishop B. T. Onderdonk, it is understood, did not shrink from advocating before a committee of the Convention, the striking out of the words 'Protestant Episcopal,' from the constitutional style of our Church!'

'When I witness the unceasing and violent struggle to add strange doctrines to our faith, and foolish mummeries to our worship, and remember *who* are engaged in it, I cannot avoid apprehending its ultimate success; and I am compelled to ask myself how far I can lawfully aid in the extension of a Church which I am constrained to admit, is daily becoming more and more corrupt. Hence I have for some time past refrained from giving money for any church purposes, except under such circumstances as warranted the belief that it would tend to advance the genuine doctrines of our Church.

'I am not forgetful of our blindness to the future, and admit that it is no excuse for not doing good, lest possibly some evil consequences may hereafter arise from our charity. But I look at the Church as she *now is*. I read the irreconcileable sentiments of our bishops and clergy. I note the hostile tone of our opposing journals, and I hear of and sometimes witness innovations in our service, springing from principles which must lead to other and greater

ones. On the whole, I am irresistibly brought to the conclusion that our Church has reached a crisis—that it cannot remain as it is—that it is in a transition state, and must be purified, or corrupted, or divided. No one acquainted with the present state of things can venture to deny, that within one or two years, some reviler of the Reformation, some anathematizer of Protestantism, some glorifier of tradition as the rule of faith, may proclaim from the pulpit at North Castle, dogmas, for opposing which my own ancestors were driven from their native land by popish persecution. The condition of our Church compels me to *decline for the present*, (but with most bitter and mortifying regrets,) a compliance with your request.

'Be assured you will do me great injustice, if you suppose that anything I have written has the most distant reference to yourself personally. Of you, I have never heard or seen aught inconsistent with the obligations of a 'Protestant Episcopalian,' or of a faithful minister of Jesus Christ. I owed it to myself to explain the reasons of my conduct, and whatever you may think of their sufficiency, I beg you to believe that they are in no degree incompatible with the respect and confidence with which I truly am,

Rev. Sir,

Your very obedient servant,

WILLIAM JAY.'

You will observe from the date of this letter that it was written six months *before the Carey ordination*. That act was but the legitimate effect of the 'strange doctrines' to which I referred, and it caused *me* but little surprise. I have good reasons for believing that this young gentleman is by no means the *first* candidate professing anti-protestant sentiments, furnished by our Seminary. The *exposure* of his creed was caused by a happy accident, and the moral courage of Drs. Anthon and Smith. It has been thought expedient to divert attention from that creed, by raising a mighty controversy in collateral points.

Admit, if you please, that the two doctors merit all the abuse poured upon them by the 'Churchman.' Still, it is admitted by *all parties*, that a written statement was made of opinions expressed by Carey, and submitted to and corrected by him, and that *in the corrected statement assented to by him, is the following*:

'*He was not* prepared to consider the Church of Rome as no longer an integral or PURE branch of the Church of Christ; and that he was not prepared to say whether she, or the Anglican Church WERE THE MORE PURE.'

These are plain words, and they are enough for me. It is also a fact denied by none, that a copy of this paper was placed in the Bishop's hands *before* the ordination. The London Christian Observer says, no Bishop in England or Ireland would have ordained Carey. It might probably have said with perfect truth, that Bishop Onderdonk is the only bishop in Christendom, popish or protestant, who has ever knowingly sent forth a man to preach the Gospel of Christ, who avowed himself to be (after three years study in a theological Seminary) in such a state of wonderful *betweenity* as to opposing and irreconcileable systems of faith and worship. Had the young aspirant for orders acknowledged a similar inability to decide on the comparative purity of the Anglican and *Presbyterian* church, the reverend doctors would have had no opportunity of protesting against his ordination.

The unhappy perplexity of Mr. Carey, together with his ordination, are the most extraordinary, since no portion of his doubts is shared by either of the two churches between which he is marvellously suspended by equal and counteracting attraction. By the Church of Rome we are consigned as heretics to everlasting damnation. The 'Anglican Church' in her Homilies, which are equally ours, thus discourseth about Mr. Carey's 'integral and PURE branch of the Church of Christ.'

The second homily for Whitsunday, after defining *the true Church*, proceeds: 'Now if you compare this with the CHURCH OF ROME, not as it was in the beginning, but as it is at present, and hath been for the space of nine hundred years and odd, you shall well perceive the state thereof to be so far wide from the nature of the *true Church, that nothing* can be more.' So much for Mr. Carey's *integral* branch of the Church of Christ. Now for its *purity*.

The third homily, on good works, denounces the Church of Rome as 'the ungodly and counterfeit religion.' The third homily against idolatry, calls her 'the idolatrous Church,' and declares her to be 'a foul filthy old withered harlot—the foulest and filthiest harlot that ever was seen.' Thus it seems Mr. Carey, and the Church of which he is unhappily now a minister, have very different ideas of Church purity. But you must not suppose that the protest of our homilies against Rome, is confined to reproachful epithets. They contain long and very able arguments against almost every doctrine peculiar to popery.

In 1814, the House of Bishops, 'taking into consideration that the two Books of Homilies are referred to in the thirty-fifth Article of this Church, as containing a body of sound Christian doctrine,' proposed to the House of Clerical and Lay Deputies 'to make it a standing instruction *to every bishop*, and to the ecclesiastical authority in every State destitute of a bishop, to be furnished as soon as may be with a copy, or copies of said work, and to *require it to be studied by all candidates for the ministry*, within their respective bounds, under the expectation that when *offering for ordination, the knowledge of its contents will be indispensably required.*' The resolution was adopted by the Lower House, and thus became a law of the Church.

We have seen to what purpose Mr. Carey has studied the Homilies; and in the ordination of one who openly gives the lie to their testimony against the Church of Rome, we see in what estimation our Bishop holds their 'sound Christian doctrine.'

It is not surprising that a party so kindly disposed toward Rome, should be annoyed by the *name* of our Church which perpetually proclaims her hostility to the 'integral and pure branch.' Hence the restless desire to get rid of the hated name. Of this desire I could give you many proofs, let one suffice. Turn to the 'Church Almanac' for the present year: we have here a list of our bishops and clergy, under the head of 'DIOCESES OF THE CHURCH OF THE UNITED STATES.' You will with me thank God that there is no Church *of* the United States, and that there can be none so long as the federal constitution is in force. The fanatics assembled in the city of Nauvoo have as much right to assume this arrogant title as we have.

And by what authority is this false and impudent title substituted for our constitutional name, 'The Protestant Episcopal Church in the United States of America!' The Almanac professes to be published by the Protestant Episcopal Tract Society. And who is the President of this Society? The gentleman who ordained Mr. Carey.

But the most alarming step yet taken toward the establishment of Diocesan Popery, is the control claimed and actually exercised by the Bishop over the proceedings of the Convention. Year after year he recommends to the Convention a newspaper that praises himself and abuses all who oppose him. A number of the Convention, clergy and laymen, desire to enter upon the Minutes their dissent from the Episcopal eulogy of this paper. That every presiding officer has a perfect right to declare any motion out of order, none will deny; and until lately none were found hardy enough to deny that from such a decision an appeal might be made to the Body itself, with whom the right of ultimately determining questions of order is necessarily vested. But the Bishop claims a divine right to control the Minutes. He declared he sat in a two-fold capacity, as President of the Convention and as Bishop of the Diocese, and proclaimed aloud, 'I will not suffer such a paper to be recorded on the Minutes. I will not permit such a document as that to be received here. I repeat it, I will not suffer it,'—and he intimated that he would resist the attempt to put the paper on the Minutes at the sacrifice of his life.

The Bishop forms no necessary part of the Convention. That body could hold its sittings in his absence, and their proceedings would be just as valid as if he were present. As the President of the Convention, he has obviously no more power than any other clergyman who might happen to be in the chair. But he is not only President but Bishop, and it is in the latter capacity that he claims absolute authority. No canon gives him, as a Bishop, the control of the minutes; of course he claims this control *jure divino*. Strange that the power of deciding points of order, should be the highest of all Episcopal functions. He cannot confirm a child without using certain prayers prescribed by human authority; he cannot ordain a deacon but after conforming to various regulations required by canons; he cannot degrade a clergyman for crime, but on complying with certain formalities; but when a question of order arises in the Convention, he rises above all human authority, and will suffer martyrdom rather than relinquish the high prerogative entrusted to him by the Divine Head of the Church!

Now this claim is perfectly independent of the question whether the paper to which he objected was, or was not, in order. Admitting it to have been out of order, his rightful authority extended no farther than the expression of such an opinion. Every deliberate body is master of its own rules, and the Convention, had they thought proper, had a most undoubted right to admit the paper upon its Minutes. The Convention is expressly authorized to present the Bishop himself for trial. Of course accusations must be brought against him, and these accusations must be entered upon the Minutes. Now if he has a right, a divine right to exclude one paper from the Minutes, it appears to me he has the same right to exclude any other paper whatever. Who but himself shall presume to limit his authority? Admit this claim, and the whole Convention is but a solemn farce, and we have at once an infallible and unlimited diocesan Pope; and wiser heads than Mr. Carey's will soon be puzzled to decide which is the most corrupt, the Church of Rome, or the pretended 'Church of the United States.' I need hardly say, that while I condemn the tenets of the sect that has arisen in our Church, I impugn not their motives. Unquestionably many who are striving to carry us back to Rome, think they are doing God service; but as I differ in opinion from them, I feel under no obligation to aid their efforts by giving them my money. You will I am confident do me the justice to believe that in declining Mr. Harris's request, I was influenced by other than parsimonious considerations. But whether you acknowledge or not the justice of my remarks, you will I am sure unite with me in praying that the present struggle in our Church may be overruled for the glory of God and the salvation of souls.

I am, my dear Sir,

Yours truly and respectfully,

WILLIAM JAY.

——— ———, Esq.

ANOTHER 'FALSE WITNESS' ANSWERED.

The late Unitarian Convention at Providence, has afforded topics of renewed misrepresentation in several religious newspapers throughout the Union. We have taken no notice of them because we were satisfied that the writers of these misrepresentations gave them forth only to answer their own peculiar ends. A correspondent in our paper last week made a very just reply to some flippant and abusive and indecent statements concerning the Convention, which were given forth by the 'Christian Witness,' a paper sustained by the Episcopal Sect in this city. The Congregational Journal, of Concord, N. H., a paper which supports Calvinism, with its claws drawn, and its teeth filed down, the only kind of Orthodoxy that survives in New England, has likewise grossly misrepresented the doings of the Convention. We copy the following reply from the Keene New Hampshire Sentinel:

MESSRS EDITORS,—With your permission I wish to correct a few errors in a late leading editorial article in the Congregational Journal of Nov. 2, published at Concord in this State, which is entitled 'Unitarianism,—its Condition, Measures, and Prospects.' The occasion which called it forth was the recent Convention of Unitarians, at Providence, R. I. The general conclusion at which the writer arrives is that the denomination and doctrines of Unitarians are rapidly declining, that they are divided among themselves, and that their cause is 'confessedly dead and buried.' Of course I do not wish, and you would not allow, your paper to become the organ of a religious controversy. But as the above 'facts' as they are called, are of the number, sometimes denominated 'false facts,' and as men of all parties and views, are interested in not being deceived as to matters of fact, I trust you will give me space to say one word. As to the decline of Unitarianism, the truth is that this seems to be rather what is *wished* by some, than what *is*. This stereotyped error is sufficiently refuted by the 'facts;' that in Ireland there are now 39 Unitarian societies, and the number increasing, where in 1820 there was not one; that in Scotland there are 12, where in 1826 Dr Chalmers boasted that all the Church accommodation possessed by Unitarians would only afford seats for 1500 people; that in England there are now 300 congregations, where 24 years ago the penalties of the law were first removed from the profession of these opinions; that in Geneva, the abode of John Calvin, it is the dominant sect; that it is making progress in France; that it is estimated to be the faith of not less than half of those who have left the communion of Rome in many of the countries of Europe; that in the United States the number of the societies has increased since 1825 from 120 to 300, besides nearly 2,000 societies of other sects, as Christians, Universalists, and Friends or Quakers, who have rejected the Trinity and its kindred doctrines. These statements, taken from a published document, and worthy of full credit, show what is meant by 'the decline of Unitarianism.' But aside from increased numbers, 'the decline' is also evinced by new zeal, larger funds for missionary purposes, increased periodicals, the repair and erection of many houses of worship, unprecedented additions to the churches, and every symptom of life and growth. The more of 'this decline' there is, the more probably Unitarians at least will rejoice. The very meeting at Providence with its great interest and spirit refutes the writer. As to a division also in the Unitarian ranks, the writer is equally far out of the way. Whatever divisions, or tendency thither, there might have been formerly, there is now a great spirit of union, sympathy, and good will. The Convention was one proof of it. All minor differences were sunk in the feeling of union and charity. If the Congregational Journal wished to see the contentions of parties, let it look to Old School contending with New School, High Church with Low Church, and Protestantism with Episcopacy, in more than one sect, but let it not refer to those who met at 'the love feast' in Providence. I wish not to argue, but merely to state facts, and I hope the writer who has made the above mis-statements will have the honesty to correct them, if his purpose is truth. By the way, the editor of the Boston Christian World, called by the writer a son, is in fact, a brother of the late Dr Channing.

Colonization Office, }
Boston, Dec. 2, 1843. }

FACTS AND ARGUMENTS.—I was asked by an Episcopalian, 'If the Unitarians ever had family prayers?' I replied, 'I recently saw the 15th Edition of Brooks' Family Prayers advertised.'

G.

THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

Having given in another column some statements concerning a Protestant league formed for the purpose of resisting the encroachments of Popery in these States, our attention has been drawn to the particular facts which are supposed to indicate an increase of Romanists. From all that we can gather, we are inclined to believe that their increase by Proselytism from the Protestants is very small, and is almost entirely confined to now and then a pupil, a child of Protestant parents, who has been sent for education to a Catholic Seminary. The conversions from Romanism to Protestantism will at least overbalance the influence of Proselytism on the other side. It is the admirable organization of Popery that puts into its hands the means of using the slightest helps to the best advantage. We call it an admirable organization, because so well suited to effect its purposes. While the sympathies of Protestants are appealed to in one place for charitable aid, to a Fair in behalf of Orphans, it may be that within a distance of ten or twenty miles a noble college is going up on strong and deep foundations. The Leopold funds do not do all the work of Romanism in this country. The frequent, though small contributions of the Irish, grow to large amounts, and immense sums are in the course of the year put into the hands or within the power of the Bishops. Yet we cannot join in no outeries of alarm against Romanism. Nothing but the extension of intelligence without bigotry or fanaticism can protect our people from priestcraft, whether it come from Romanism or from Protestantism. Let there be fair and open contention in behalf of principles, and let truth and righteousness be the prizes, and if the old battles must be fought again, they will be fought in a better spirit. Eight new Bishops have been appointed by the See of Rome for the United States. The Rev. Dr. Reynolds fills the place of the late Bishop England. Rev. Mr. Quarters is Bishop of Chicago. Rev. Andrew Bryne is Bishop of Arkansas. Rev. Mr. McCluskey is Coadjutor Bishop of New York—the three last are now of New York city. Rev. Wm. Tyler is Bishop of the new See, Hartford, Conn., Rev. John Fitzpatrick, Coadjutor Bishop of Boston. These gentlemen are of Boston.

For the Register.

'THE EIGHTEEN SLAVES.'

Those who have contributed for the relief of the Eighteen Slaves, to whom freedom had been conditionally bequeathed by the late Thomas Wallace, Esq., of Hemingsburgh, Ky., have a right to be informed of their present condition and prospects.

Though the contributions for their relief did not amount to a third part of the estimated expense of their emigration, the American Colonization Society determined to send them to Liberia with its last expedition from New Orleans. Accordingly, one of the most respectable and trustworthy gentlemen in Kentucky, being duly authorized, conducted them to Maysville, where they were to take passage in a steamboat for New Orleans. At Maysville, they were arrested, under a writ sent out by some of the heirs of Mr. Wallace, on the pretence that their conductor was taking them to Missouri, to sell them as slaves for his own benefit. As no court having jurisdiction of the case was then in session, they were carried back to Hemingsburgh, to labor on the plantation for the benefit of the heirs, till they can be discharged in due course of law, and after that, till another opportunity is found for their emigration. There is no reason to suppose that their ultimate liberation is at all endangered by this movement of the heirs, or that their departure can be prevented more than a few months longer.

Colonization Office, }
Boston, Dec. 2, 1843. }

HORACE APPLETON HAVEN.

Our friends will be gratified to learn that HORACE APPLETON HAVEN, of Portsmouth, N. H., lately deceased, has bequeathed to the American Peace Society the sum of one thousand dollars. Those of them who knew Mr. Haven will regard his opinion, indicated by this bequest, that the Society is opposing a great but curable evil, as of more value than the fund which it secures to it. It furnishes the testimony of a young man of rare purity and attainments, in favor of a cause first in importance, and destined soon to be first in prominence, among the philanthropic movements of these and future times. It discloses the hopes of one who had traced with a discerning eye, and a sympathizing heart, the desolation and desecration which war, and the passions from which it springs, have occasioned. It also indicates the direction which the energies of a man of rich promise would have taken, if time had been spared him to fill up the outline of life which had been formed.

HORACE APPLETON HAVEN was the only son of the late NATHANIEL A. HAVEN, JR., who deceased young, just as he was taking his rank with the first men of New England; a man who was more distinguished for his purity even, than for his power.

Mr. Haven the younger, recently graduated at Harvard University, at the head of his class. During his career through college, like his father's through life, the character of the man stood higher even than that of the scholar. About the time he left college, his health began to give way, and from that time he continued to decline until October 22, 1843, when he died, aged twenty-one years and a few days. As the period of his majority approached, it became doubtful if he would survive long enough to reach it. This he hoped to do, to be able to give legal effect to several liberal and benevolent plans which he had formed, not because he doubted that his known wishes would have been so upulously respected, but for the satisfaction of ratifying himself the purposes which he had long cherished. That wish was gratified. That wish, also, was a key to his character. He was anxious to prolong, for a few days, the weariness and suffering of a closing life, solely for the sake of making provisions for others. How serene must that death-bed have been, which was disturbed by such, and only such anxieties!

Mr. Haven's will,—for the Peace Society was but one of the objects of his beneficence,—is a programme of what his life would have been,—what it had already begun to be.

We hope that this parting encouragement,—this parting admonition, from one of the purest spirits that ever went to Heaven, may not be lost upon our Society and the world.

MRS. SARAH M. GATES.

Died at Savannah, Geo., on the 27th October, of a disease of the heart, SARAH M. GATES, wife of Col. William Gates, U. S. Army, in the 47th year of her age. Her remains were removed to this place and interred yesterday at Fort Columbus, Governor's Island, by the side of her only daughter, who died at that place in 1838, at the age of 19. From that severe blow the mother never recovered.

Few, very few pass through life with so faultless a character as Mrs. Gates. All who knew her loved and esteemed her, for her kind and affectionate manners and disposition, her sincere unobtrusive piety, and enlarged charity.—The Christian graces were indeed her chief ornaments. Self-sacrificing in spirit—submissive and resigned to the will of her heavenly Father, she was the admiration of those who best knew her.

More than two years since, her husband's duties called him again to Florida; she could not consent to be separated from him, although aware that he and other friends greatly feared the effect of a Southern climate upon one so feeble. Those fears were too well founded. Although everything was done for her that affection and the skill of her Physicians could devise, all was of no avail. She resigned her spirit to Him who gave it, in full confidence in the promises made by His son, to those who follow in his steps.

L.

Brooklyn, N. Y. Nov. 27.

NEW PUBLICATIONS.

The Eclectic Museum of Foreign Literature for December.

This excellent Miscellany improves each month in the character of its selections and in mechanical execution. The Editor, Mr. J. H. Agnew, shows judgment, impartiality, and a regard to the different tastes of his various readers in making up from month to month, a selection of the best articles from all the Foreign Magazines. In the numbers of the work which have been issued during the past year, will be found every article of great interest that has been published in the Foreign Quarterlies, together with shorter articles, embracing all the departments of literature from the weekly prints and from continental sources. Each number of the Museum contains an engraving. In the present number we have one from Jones' painting, of 'The Last Man,' which is excellent. But a few years ago, these engravings would have cost as much as a year's subscription. We would strongly recommend the work on the opening of a New Year to those who are deciding upon some one periodical. Saxton & Peirce are the Agents for this city.

The Child's Friend, No. III.

Although this new periodical gave good promise at its beginning, its character improves, number by number, as its age increases. It is spirited, yet its tone is judicious and gentle. It makes Truth lovely and winning, without exaggeration or any false ornamenting. It chooses words of elegant simplicity, to make its meaning plain to the young, without descending to any babyish prattle. It speaks grand principles in chaste and easy language. Many of its unpretending pages offer reading that has significance in it, weighty enough for wise men. There is a genial, healthful, human spirit breathing through it. Not the least among its merits is this, that it professes to be no more than it is. Indeed, one rather feels, while looking it through, that there is a wisdom behind some of its passages that does not care to proclaim itself, nor clamor to be appreciated. There is great beauty, and great value, in that kind of instruction which honors the capacities of the child, and does not diminish his self-respect; which condescends to his understanding without appearing to condescend.

The departments both of prose and poetry are well sustained. We notice, among the names of Contributors to the present number, those of Mrs. L. M. Child, Mrs. C. Sedgwick, and the accomplished Editor, Mrs. Eliza L. Follen.

*** We are requested to state that the publication of the December number of the *Monthly Miscellany* has been delayed in consequence of certain contemplated changes. It will appear early next week.

First Session of the 28th Congress.

SENATE. On Monday at 12 o'clock the President pro tem. took the chair, and a number of the new members were qualified in the usual form.—These were Fairfield, of Me., Upham of Vt., Wright of N. York, Haywood of N. Carolina, Colquit of GA., Crittenden of Ky., Foster and Jarnegan of Tenn, Allen of Ohio, Hannegan of Ind., Temple and Breeze, Ill.—Nineteen senators in addition to the above took their seats, making 31.

The usual newspapers were then ordered, and the hour of 12 was fixed on as the time of meeting.—The Senate adjourned at half past 12.

HOUSE. Matthew St. Clair Clarke, clerk of the House, proceeded at twelve to call the roll of members, by States. When he came to New Hampshire Hon. John Campbell, of South Carolina, rose and inquired whether the law had been complied with in relation to the election of members? Here arose a general cry of "go on," and on being inquired of whether he intended to proceed in the call, he said "he intended to call all those whose names had been presented to him officially as having been elected members of the 28th Congress." Here a desultory conversation ensued. But the Clerk proceeded and 189 members answered to their names. Mr. Barnard, of New York, then arose and said he did not wish to interrupt the organization of the House, but he thought it his duty to read a paper. Mr. Ingersoll and Mr. Duncan, of Ohio, the song member, and others, objected to reading any paper and it was not read, the question of reading being denied by 59 yeas and 124 nays.

The Clerk then put the question as to the mode of choosing a Speaker, and it was decided to choose *viva voce*, and the tellers reported

For JOHN W. JONES,	128
" JOHN WHITE,	59
" WILLIAM WILKINS,	1

Mr. Jones was conducted to the Chair by J. Q. Adams and Mr. Coles of Virginia. Mr. Jones made a neat and handsome speech and some fair promises. The members from the different States were conducted to the Chair and sworn in. The President and Senate were then informed that the House was organized and ready to proceed to business.

RULES OF THE HOUSE.

Mr. Drumgoole moved to adopt the rules of the last Congress. Mr. Duncan objected to that rule limiting the speeches "to one hour," but he said nothing about liberty to sing songs. Mr. Adams moved to strike out so much of the celebrated 21st rule as relates to the reception of anti-slavery petitions. But Mr. Duncan's motion was lost, 96 to 92 and Mr. Adams's was lost, 95 to 91. Thus all have a right *to present* petitions, but these will be refused a reading unless they conform to the *will* of the *majority*. ("We have piles of liberty in these ere free states.") They finally agreed to be governed by the old rules till a Committee of nine shall make a report on the subject.—Adjourned.

THE MESSAGE.

This document was delivered and read on Tuesday, and in ten hours it arrived at New York. It was published in this city on Thursday. [Ploughman.

CHINESE MILITARY TACTICS. The ridiculous and almost incredible ignorance relative to military operations, manifested by a people so advanced as the Chinese in the useful and ornamental arts, satisfactorily accounts for the facility with which ten thousand Europeans succeeded in dictating the adoption of a liberal policy to an empire of three hundred millions. The following extract from the Instructions of the Council of the Empire to the General commanding their armies has never been published in this country:—

"Take notice of this in particular. You have to deal with a people who wear breeches so tight that when once the soldiers fall they cannot get up by themselves. Your first endeavors must be to throw them down. Paint your faces as fantastically as possible, and when you approach the enemy shout out and make the most hideous faces and grimaces possible to frighten them, and make them tumble down. Once prostrate they are at your mercy."

FREE BRIDGES. Our bridges became free yesterday, *just as easy*. The toll-houses were kept partially open for the settlement of accounts, and some persons were hazardous enough to offer money to the toll-men, which was very politely declined on their part. These bridges are now *both* paid for, *by the people*, and are their property. They have also a fund of some forty or fifty thousand dollars, and all debts paid, the interest on which will be appropriated to their superintendence and repair. It is a great achievement, and the town will no doubt feel the benefit of it in future years. [Bunker Hill Aurora.

OUR PACKET SHIPS. The agents of the five lines of packet ships sailing between this city and Liverpool, have entered into an arrangement by which a ship will be despatched every five days from this port to Liverpool, and *vice versa*. The days of sailing from this port will be the 1st, 6th, 11th, 16th, 21st, and 26th of every month. The price of passage under the new arrangement will be $ 100 from New York to Liverpool; from Liverpool to New York £25. [N. Y. Commercial Advertiser.

WONDERFUL CAVE IN IOWA. In the lead district, within a few miles of the town of Du Buque, is a cave lately discovered, which abounds in inexhaustible quantities of rich lead ore. Some of the apartments are beautiful, full of spar and other formations. In one section, the caverns extend to an unknown distance; it has been travelled three miles without any sign of its termination, or without the sight of walls on either side.

"THE SONS OF NEW ENGLAND" held their Thanksgiving at the Washington House, Philadelphia, on the 30th. Garrick Mallory, Esq., presided, assisted by Samuel H. Perkins, Esq., and Joseph R. Chandler, Esq., as vice presidents.

Before proceeding to the dining room, Mr. Chandler read the Thanksgiving proclamation of the governor of Massachusetts. Among the rich fare were several *distinctive* dishes—the Weathersfield onion, and the real "baked beans." When the solids had been disposed of, *the* large bowl of molasses was sent round, and each one at the table "took a lick," in memory of other times.

EXEMPLARY DAMAGES. Miss Bishop has recently recovered, in the United States Circuit Court for the western district of Pennsylvania, $ 6500 damages against Stockton & Moore, for damages sustained by the upsetting of one of their stages, between Baltimore and Wheeling, in January, 1842. It was proved that the driver was drunk. Miss Bishop had her arm broken, and was otherwise seriously injured; and the damages were given to be considered not only compensatory but exemplary.

From the message of Gov. Jones to the Legislature of Tennessee, it appears there are now in that state, more than 50 thousand white persons of over 20 years of age, who can neither read nor write!

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet on THURSDAY next, at the house of Rev Daniel Austin.

d9 WM. NEWELL, Sec'y.

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The FIFTH of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf d9

MARRIAGES.

In this city, on Monday evening, by Rev Dr Lowell, F. W. Gale, Esq, of Worcester, to Miss Mary F. Utley of Boston.

On Thanksgiving afternoon, at the Essex street Church, by Rev Mr Adams, Mr John Coolidge Houghton to Miss Margaret G. Gardner.

On Thursday evening, by Rev Mr Stow, Mr Oliver B. Philbrook, of Rye, NH, to Miss Alice Sanderson.

Mr John Ford of Pembroke, to Miss Elizabeth Claflin of Boston.

In Dedham, on Thursday evening, by Rev Mr Burgess, Mr Gorham D. Pearson of Boston, to Miss Lucinda Guild of D.

In Medford, on Thursday evening, Mr Benjamin F. Delano to Miss Rhoda B. Turner.

In Danvers, by Rev J. M. Austin, Mr Wm Osborn to Miss Caroline M. Gove; Mr John H. Teague to Miss Mary Ann Skinner; Mr Jonathan J. Sawyer to Miss Prudence H. Wright.

In Needham, Thanksgiving morniog, by Rev Mr Maynard, James Ritchie, Esq, of Bridgewater, to Miss Mary Jane, daughter of Rev D. Kimball.

In Bridgewater, on Thanksgiving day, at the Unitarian Church, by Rev S. Doggett of Raynham, Rev T. P. Doggett, Pastor of said Church, to Miss Elizabeth Bates, daughter of Benjamin Bates, Esq. of B.

In Taunton, by Rev Mr Maltby, Ellis Hall, Esq, of Raynham, to Miss Susannah Williams of T.

In Leominster, Mr Isaac W. Smith of Boston, to Miss Frances Ann Carter, daughter of James H. Carter, Esq of L.

In Hancock, N. H., by Rev A. Burgess, at Church at the close of the services on Thanksgiving day, Mr Charles F. Holman, merchant of New York City, to Miss Susan G. Pearson of H.

DEATHS.

In this city, Dec 2, Mr Wm E. Carver, President of the West Boston Total Abstinence Society.

Dec 3, Mrs Rebecca Richardson, in the 80th year of her age, relict of Jeffrey Richardson, and daughter of the late James Brackett of Quincy.

In Charlestown, 1st inst, Miss Susan Maria Stearns, 23.

In East Cambridge, 2d inst, Mrs Caroline E. Bartlett, 29.

In Cambridgeport, Dec 3, of consumption, Mr Chas Pear, 21.

In Malden, Dec 1, Henry Hudson, only son of Henry and Hannah R. Barrett, 2 yrs and 15 dys.

In Grafton, 2d inst, Jonathan Wheeler, Esq. in his 78th year.

In Spencer, Sept 21, Miss Calista, aged 19; Oct 7th, Alonzo D., aged 16; Nov 21, Mrs Fanny, aged 54 years, wife and children of Daniel Whittemore.

In Andover, 28th ult, Mrs Martha J., wife of Mr Nathaniel Swift, and daughter of Francis Kidder, Esq 30.

In Hopkinton, Dec 1, Mr Elisha Vose, formerly of Boston, 72.

In Dracut, 28th ult, Mr George Ames, 30.

In Thompson, Ct, 27th ult, Mr Asa Jacobs, 84. In early life he was engaged in the revolutionary war, which resulted in the Independence of the United States.

Near Warsaw, Ill., Oct 19, of chills and fever, Mr Jonathan Todd, 46, brother of Rev John Todd of Pittsfield, Mass. Also, in September, John Todd, 16; Oct 24th, Timothy Todd, 18; Oct 27, William Todd, 14—sons of Mr Jonathan Todd—all of the same disease.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, for December.

—CONTENTS—

Charge to a Young Minister;
The Association Theory;
To the Mississippi;
Christmas Day;
Study of the Scriptures—a Sermon by Rev C. T. Brooks of Newport, R. I.;
Obeying the Truth. The real obstacles to be found in ourselves;
Notices of Books; Intelligence, &c. &c.

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PERIODICALS FOR THE NEW YEAR.—Persons in the city or country wishing to subscribe for any Periodical, English or American, will be supplied promptly by addressing the subscribers.—Clubs and Societies will be allowed a liberal discount where several are taken.

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—MOUNT WASHINGTON, SOUTH BOSTON, Mass. This Institution, under the charge of Mrs. MARIA BURRILL, and Miss L. B. FELTON, is open for the reception of scholars. It is situated within a mile and a half of the centre of the city, upon a delightful eminence, commanding one of the most beautiful and extensive prospects in the United States. Children are received in it, as soon as they can read the English language fluently.

The course of education pursued by the young ladies of this institute is extensive; comprehending all those attainments which may be found necessary, useful and ornamental, in society. Devoted to the instruction of female youth, they spare no pains to store the minds of their pupils with knowledge and to form their hearts to virtue.

The young ladies in the Junior Department are taught the common branches of an English education, such as Reading, Writing, Grammar, Arithmetic, Geography, History, ancient and modern; particular attention is paid to Orthography. They are also taught in plain and ornamental Needlework.

The young ladies of the Senior Department are taught the higher branches of Mathematics—ancient, modern and natural History;—Chronology;—Mythology;—the use of the Globes;—Astronomy; Rhetoric; Logic;—Natural and Moral Philosophy; Chemistry, Botany and Composition. Fancy Needlework; Japaning;—Drawing;—Painting in Water and Oil Colors;—Painting on Velvet, Satin and Wood. Mezzotinto and Poonah Painting. To make Wax Fruit and Flowers. Music on the Piano, Harp and Guitar.

The ladies presiding over this establishment are scrupulously careful to supply those placed under their care with abundant and wholesome food; and to watch over their health, as well as their morals, with the solicitude of maternal affection. Cleanliness and neatness are rigorously attended to. The young ladies provide their own Napkins, Silver Forks, &c.

Adjoining the Establishment is an elegant Garden, to which the young ladies will have access during the hours of relaxation; and they occasionally will be allowed to extend their walks.

It is desirable that the wardrobe of the young ladies of this Institute may be as plain and simple as possible. Visitors received any day in the week, *except Sunday*.

TERMS.—Board and Tuition, $40 per term, payable in advance.—Day scholars $10 per term, including the French Language. For each of the Languages, except French, viz. Spanish, Italian, German, Latin and Greek, there will be an additional charge. Also, for Drawing, Painting and Music.

References.—Dr. M. S. Perry, Josiah Stedman, Esq., Rev. Dr. Jenks, Rev. Paul Dean, Hon. Charles Wells, Boston; Thomas Blanchard, Esq., N. Y. City; Hon. Bellamy Storer, Cincinnati, Ohio; Alfred Skinner, Esq., St. Louis. Mo.; Jno. C. Farley, Esq., Montgomery, Ala.; John R. Partelow, Esq., St. John, N. B.; George Webster, Esq., Cuba; Rev. Dr. Walker, Prof. C. C. Felton, Cambridge; Rev. E. M. P. Wells, Rev. L. Capen, Rev. J. H. Clinch, Adam Bent, Esq, H. J. Howe, Esq., A. Stetson, Esq., Noah Brooks, Esq., H. Montgomery, Esq., South Boston.

Boston, Dec. 1843. 3t d9

THE AMERICAN IN PARIS DURING SUMMER; or, the Picturesque Annual for 1844—being a Picture of Parisian Life, in the Court, the Salons, and the Family Circle. With a graphic description of the Field Sports, Summer Amusements, and Festivities, by Jules Janin, with eighteen elaborate Engravings, from designs by the celebrated French Painter, Eugene Lami.

The KEEPSAKE, Edited by the Countess of Blessington, with beautiful embellishments. The Queen of the Belgians, Sir W. C. Ross, R. A.; Vignette Title, D. Cox; The Anglers, Louis David; The Daily Teacher, R. Redgrave, R. A.; The Coquette, Louis David; The Gleaner, P. F. Poole; The Banquet, G. Cattermole; The Surprise, F. P. Stephanoff; Aline, J. Hayter; The First Meeting, E. Corbould; Leila, Miss F. Corbaux; A Portrait, A. E. Chalon, R. A.; The Parting, G. Cattermole.

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Burnap's Lectures to Young Men, 12 mo;
Whitman's Week Day Religion;
Do Young Lady's Aid;
Do Memoirs of Deacon Whitman;
Muzzey's Young Maiden, 5th edition, &c. &c.

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WATERSTON ON MORAL AND SPIRITUAL CULTURE. WM. CROSBY & CO., have in press, and will publish in a few weeks, a new edition of Thoughts on Moral and Spiritual Culture, by R. C. Waterston. 118 Washington st.
n11

PRODUCTIVE FARMING, or Familiar digest of the recent discoveries of Liebig, Johnson, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO., 118 Washington st.
n12

CHEAPEST AND MOST ELEGANT FAMILY BIBLE EVER PUBL

POETRY.

[For the Register.]

THE LAST FLOWER OF AUTUMN.

Where, o'er the wastes of Autumn, drear,
The wild winds swept, with solemn moan,
I saw a lovely flower appear,
Above the withered leaves, alone.

'Twas lovely in the morning's light,
And at the milder hour of noon;
But fairest, when with frost-gems white,
It glitters 'neath the rolling moon.

'Twas sad to view it waving there,
In such a cold and cheerless hour;
For nought around was fresh and fair,
Save that last, lonely Autumn flower.

The Summer flowers have passed away,
And Autumn leaves of brilliant dyes;
Yet, did this little lingerer stay,
'Neath dark November's gloomy skies.

And as I saw this lonely flower,
Amid the brown leaves rustling low;
I thought of one in sorrow's hour,
'Mid scenes of wretchedness and woe;

Of one who meets no kindred eye
To cheer the heart in life's dark way,
When gloomy grows the wintry sky,
When scarcely gleams one transient ray;

Of one, who mourns 'departed joys,'
The scenes and friends of happiest years,
Whose pleasures of misfortune cloys,
Whose faded cheek is wet with tears;

Of one whose heart though lone and sad,
While gazing on each dreary scene,
Still looks with hope to scenes more glad,
To blooming bowers and fields of green;

Of one, who lingers yet, below,
Though meet to grace some better clime,
Who looks through scenes of sin and woe,
To things eternal, pure, sublime.

Kingston, Nov. 1843. C. O.

LINES ON THE DEATH OF AN INFANT.

BY MISS ANNE C. LYNCH.

Why should we weep for thee,
Since thou hast gone, unsullied, back to Heaven?
No stain on thy young spirit's purity,
No sin to be forgiven.

Love watched thee from thy birth:
Fond hearts around thee tireless vigils kept,
And o'er thy tender soul the storms of earth
Had never rudely swept.

Thou'rt spared a fearful lore,
A knowledge all attain who linger here: [bore
The changed—the cold—the dead—were words that
No import to thine ear.

Methought I saw in thee,
Thus early, as I marked, by many a token,
A soul that might not war with Destiny,
A heart that could be broken.

But sinless, tearless gone,
Undimmed, unstained, who would not thus have died!
For thee, then, let these vain regrets be done,
These selfish tears be dried.

Go to thy little bed!
The verdant turf is springing fresh and fair;
The flower thou lov'st shall blossom o'er thy head,
The spring birds warble there.

And while to shapeless dust
Thy cherub form is gently mould'ring back,
Our thoughts shall upward soar, in hopeful trust,
On thy freed spirit's track.

MISCELLANEOUS.

ORIGINAL ANECDOTES OF WASHINGTON.

During a protracted sojourn in the Old Dominion, immediately subsequent to the year 1820, I once took a leisurely tour to Mount Vernon, and then to the birth-place and other scenes of the early life of Washington, for the purpose, not only of gratifying my feelings by viewing places hallowed by the memory of a man whose name and deeds had, from my childhood, occupied so much space in my mind, but also to see what new incidents connected with his private character might yet be gleaned among the old inhabitants who had personally known him. And it was in this ramble, made interesting and pleasant from the nature of its object, and the attentions of the most hospitable people on earth, that I fell in with a venerable and highly intelligent relative of Washington, whom I soon found to be, from having lived much in the General's family, and acted for some years as his private secretary, a rich depository of what I was anxious to learn; and from him I obtained, among many others that less interested me, the following reminiscences, which, I believe, have never been published, but which may nevertheless be relied on as minutely correct.

'On one of Washington's return visits to Mount Vernon, while commander-in-chief of the revolutionary armies,' said my informant, whom I shall call Capt. L., 'he came to Fredericksburgh to pay his respects to his aged mother. And when about to take his leave of her, he brought in a small bag of silver dollars, and placing them on the table before her, said:

"'Here, mother, not knowing when I may be permitted to visit you again, I have brought you these, to be used by you as your comforts shall require, or as your pleasure shall dictate. And I hope you will be free to accept and use them.'

"'You was always good and dutiful to me, George,' replied she with emotion; 'and I have often taxed myself, in your absence of late years, with being backward in making suitable acknowledgments to you, and resolved within myself, that when I next saw you, I would have a more familiar talk with you, and tell you how much I think of your kind—very kind attentions. But it has always happened, that when I again found myself in your presence, the thought of your elevation by your countrymen, or something else, which I cannot define, has prevented me from talking to you, as I should to my *other* children.'

'Washington attempted some playful reply, but could not succeed in disarming even his mother of the awe which his presence never failed to inspire in the bosoms of all who approached him.

'Washington, while in the army, was known to be exceedingly careful of human lives; and he applied the principle to the brute creation, by abstaining from the destruction of all animals, however inferior, whenever it could be done consistently with the safety and absolute wants of man, with unusual scrupulousness. As I was once walking with him over the grounds of Mount Vernon, a small snake of a harmless species, appeared in our path. I instinctively lifted my heel to crush it; when he instantly caught my arm, and in a tone of earnest expostulation, exclaimed:

"'Stay, sir! Is there not room enough in the world for you and that harmless little reptile? Remember, that life is all—everything to the creature, and cannot be unnecessarily taken without indirectly impugning its Creator, who bestowed it to be enjoyed, with its appropriate pleasures, through its natural term of existence.'

'The same system and ardor which was exhibited by Washington in all his public transactions, was seen in all his private acts and domestic arrangements; even his charities, which were not stinted, were nicely systematized. It was his custom, in years of plenty, to hoard up grain against times of scarcity. And when such times arrived, he threw open his store-house to the poor; and however irresponsible they might be, he always made it a point to supply them in preference to others with all the grain they needed at the old or ordinary prices, for which he regularly took their bonds or notes, but never demanded payment.

'Some writers, in treating of the private character of Gen. Washington, intimate that he was a man of warm temper, which would often have exhibited itself but for his great self-command. His self-command was undoubtedly great, but I do not think he had often to exercise it to prevent any outbreaks of passion. On the contrary, I believe him to have been mild, and not easily ruffled; certainly quite as much so as men in general. I never saw him angry but once in my life. And this was considered so remarkable a thing by myself, as well as his family, that although we knew he had good cause to be provoked, or such, at least, as would have provoked most other men to anger, we were yet greatly surprised, and looked upon it as quite an anomaly in the General's life. It happened while he was President and travelling in his carriage, with a small retinue of outriders, from Mount Vernon to Philadelphia. It was during the first day of our journey, and we were passing through the barrens of Maryland, where, at intervals of a few miles, the solitude of the road was relieved at that time by a set of low taverns or groggeries, at which we did not think of stopping. But we had a thoughtless young man in our train, who by favor had been admitted into the family as a sort of gentleman attendant, and who seemed much more inclined to patronize these places. The General, by his request, had permitted him to ride a favorite young mare which he had raised on his plantation, and of which he was exceedingly careful, the animal being almost as slight in proportions as a roebuck, and very high-spirited. But the young fellow, notwithstanding the intimations he had received at starting to deal gently with her, appeared bent on testing her speed and other qualities, and that too in a manner little likely to meet with favor in a man of Washington's high sense of propriety. He would leave the train, and riding up to one of these liquoring establishments, there remain till we were out of sight; when he would come up on the run, ride with us awhile, and gallop on forward to the next. This he repeated three times, the last of which brought the nettlesome creature to a foam and evidently much fretted her. At the first transgression thus committed against the General's orders respecting the mare, as well as against his own sense of propriety, he seemed surprised, looking as if he wondered at the young man's temerity, and contented himself with throwing after him a glance of displeasure. At the second, he appeared highly incensed, although he said nothing, and repressed his indignation, acting as if he thought this must be the last offence, for the punishment of which he chose a private occasion. But as the offender rode up the third time, Washington hastily threw open the carriage window, and asking the driver to halt, sharply ordered the former alongside; when, with uplifted cane, and a tone and emphasis which startled us all, and made the culprit shrink and tremble like a leaf, he exclaimed, 'Look you, sir! Your conduct is insufferable! Fall in behind there, sir; and as sure as you leave us again, I will break every bone in your skin!'

'It is needless, I presume, to say that the offence was not repeated, or that the young gallant needed any more taming.

'Here,' said Capt. L., now taking from a drawer, and handing me for inspection, a deed of Washington's drafting, so singularly brief as to be all embraced in seven or eight lines, written in a bold hand across a half-sheet of short foolscap, yet constituting, though not one word could have been spared, a conveyance of real estate to the grantee and heirs, which, as far as could be perceived, was perfectly legal; 'Here is a deed of a plantation from General Washington to me, which I show you, not only as a curiosity of itself, but for the sake of introducing the pleasant little incident out of which it originated. Soon after leaving the General's employment, I chanced to be riding through the interior of Virginia, when I came across a deserted plantation, the situation and general appearance of which, though overrun with weeds and bushes, yet pleased me so much that I took the first opportunity to make some inquiries concerning its ownership, &c., and was told that it was supposed to belong to General Washington. The night after I reached home, I went to sleep thinking of this plantation, and wondering that I, who supposed I knew all Washington's lands, never heard of it before; when I happened, I know not why, to dream that the General made a present of it to me.—The next day, as it further happened, I rode over to Mount Vernon, the General being then at home. After attending to the more immediate object of my visit, I asked him if he owned such a plantation as the one I had seen, now describing it to him. At first he replied in the negative, but soon rising and going to consult a book in which he kept a record of all his deeds, he said he did own this tract of land, but though of value, he had entirely overlooked it for some years.

"'Well, General,' said I banteringly, 'I dreamed last night that you gave me that plantation.'

'Washington, contrary to his usual habit, laughed outright, and observed,

"'You did not dream Mount Vernon away from me, did you, sir!'

"'O no, I was not so grasping as that, though I honestly had the dream,' I replied in the same vein of pleasantry; when nothing more being said, the affair on my part passed from my mind as a joke, and was forgotten. It seemed, however, that my dream was not so vain a one as I had supposed: for the next morning, as I was taking my leave, the General dropped a folded paper into my hat, carelessly remarking that I could examine it at some leisure opportunity.—I did so, and to my agreeable surprise, found it to be this very deed, made out, probably, after I had retired the night before, and conveying, as you perceive, for the consideration of natural affection, the valuable plantation I had discovered.'

Montpelier, Vt., Oct. 1843. D. P. T.

[Democratic Review.

AMERICAN GENIUS AWARDED ABROAD.

Maj. Whistler was more than a year since appointed Chief Engineer of the Rail Road leading from St. Petersburg to Moscow. It is pleasing to mark in his history the reward of great but unobtrusive merit, and not the less gratifying is it in an age when jealousy and envy are so rife, to notice the unfeigned pleasure with which his appointment has been hailed by his countrymen.

The preference accorded to Maj. Whistler over the other justly celebrated Engineers, both of Europe and this country, has awakened a good deal of national pride and satisfaction. The manner in which the appointment was conferred by the Emperor of Russia was very complimentary. Not only was a notification of the offer sent through the Russian Minister at Washington, but an Aid-de-Camp of the Emperor was despatched from St. Petersburg to Boston to confer personally with Major Whistler and to place the appointment in his hands.

Such a mark of distinction was as unexpected to the recipient of it as it was gratifying. He was indebted for it to the fact, that one of the most distinguished Russian Engineers, who a few years since, reported on his return that Major Whistler had given him more accurate and useful information in reference to Rail Road construction, machinery, &c., than any other Engineer he had consulted. His appointment was for six years, with a regular salary and travelling expenses, but with becoming caution, Maj. Whistler preferred to make an experimental trial of one year. The road under contemplation was a favorite project of the Emperor Nicholas, who had again and again brought it before a Privy Council, that sturdily resisted him. The object of the work is strictly of a military character, forming as it does an immense line of operations through an important part of the Russian dominions, the trade and travel which will be accommodated by it, being of secondary importance.

The travelled road from St. Petersburg to Moscow is about five hundred miles long, and the journey is one of serious moment. The Rail Road will be 450 miles in length, boldly crossing morasses, lakes, and difficult water courses which obstacles the common road now travelled avoids as fas as possible. The route had been already surveyed, and the road located by the Engineers of the Emperor, before any overtures were made to our countryman. This work had been done by the Russian 'Corps du Genie' and of 'Fonts et Chaussees,' the officers attached to these two services of the Emperor, numbering nearly one thousand.

Already Maj. Whistler had amassed a sufficient fortune, was tenderly attached to his family, whom he declined taking with him until he could ascertain from actual inspection, how they would be situated. His reception there, has however, been gratifying in the highest degree, and it may be presumed, from the fact of his sending for his family, that he will remain abroad until the final completion of the work, and that perhaps new honors and emoluments, may permanently retain him in the service of the Russian Autocrat.

Thus a native of America, a man who has derived his experience in our country, has been selected over all other Engineers to direct the construction of the most magnificent work of internal improvement that has yet been attempted. The Engineers of our own country concede to him the distinction of occupying the highest place. He is a most exact mathematician, a thorough and elegant draughtsman, with a clear and discriminating intellect, and a soundness of judgment which is almost akin to foreknowledge. He graduated at West Point in 1822 or '23, we believe, and commenced the business of engineering under Col. Long, and Maj. McNeil, on the Baltimore and Ohio Rail Road.

The superb locomotives now in use on the Eastern Rail Roads, are of his own construction from the beginning to the end, every calculation for pressure, strain, &c., being made on the most scientific principles. His bridge architecture for passing railways over rivers is a stupendous monument of his genius. This invention is comparatively recent, and has challenged the admiration of all scientific men, as making the best possible use of any given quantity of timber. So admirable is the disposition of the materials in this construction, that human invention seems almost to have attained the point of perfection. [Savannah Republican.

SHOE PEGS.

The last number of Hill's Patriot has the following article on this interesting subject:

'Shoe pegs are made in New Hampshire, and transported over the Concord Railroad to Massachusetts and other markets. At the enterprising and growing villages in Merideth, at the outlet of Winnipissiogee Lake, various manufacturing establishments are growing up; the water power here is better, for all seasons, than perhaps any other water in New England. It is endangered by no freshets—it is abundant in the dryest seasons—it is clear and pellucid, and never freezes in the coldest winter weather. At the Meredith Bridge Village, S. K. Baldwin has machinery for manufacturing shoe pegs: and these come down here to be forwarded by the railroad, in bags; they are sold like grain, by the bushel, and for a less price than rye and corn formerly bore. We believe Mr. Baldwin's price for shoe pegs is $1 25 per bushel. He has already accumulated a handsome sum from this business.

A curious incident occurred with a bag of these shoe pegs while on their way between Merideth and this town. Passing the team in the night, in a one-horse wagon, a speculating loafer, who had no scruple to convert others' property to his use, stole a bag from the baggage team, and stopping at the next tavern, directed that his horse should be fed from the bag of oats in his wagon. The shoe pegs (nothing better than post meat for the poor horse,) were turned into the crib; and the next morning exposed a tale of circumstantial evidence against the thief which was at once as well understood by the taverner as by the teamster from whose load the bag was purloined. The payment of four-fold damages as smart money, with the due acknowledgement to the taverner has probably prevented the public exposure of the name of the loafer.'

IMMENSE TELESCOPE.

The N. Y. True Sun gives the following account of a telescope now in course of construction:

'The Earl of Rose is a gentleman greatly addicted to science, and his seat in King's county, Ireland, about 87 miles from Dublin, is the scene of his active operations. On the lawn adjacent to the castle there is now standing a reflecting telescope with a speculum of three feet diameter, and a focal distance of twenty seven feet. It was constructed more than ten years ago, and ever since he has been attempting one upon a large scale. The first conclusion at which he arrived was, that the only proper metals for a speculum are copper and tin, and he fixed the proportions thus; copper 58.9 to 126 4 tin. Of these he melted three tons in three large cast-iron crucibles. The plans of his furnaces and mode of heating were all new. Each crucible was exposed to an intense heat for nineteen hours, when it was lifted from the furnace by means of a powerful crane. After the metal was cast into the mould, which was made of bands of hoop-iron, edge upwards, it was drawn by a capstan into a heated oven and built in, where it remained for sixteen weeks.

'After it was perfectly annealed, the greatest work of all was to grind its surface into the parabolic curve. This curve is one which has been found superior to all others for the telescopic speculum, because it reflects more of the incident rays in the direction of the focus than any other kind. Lord Rosse, by a very ingenious contrivance and the aid of a steam engine, succeeded in accomplishing this also, after an incessant polishing for six weeks.

The tube into which this speculum is to be fitted is 52 feet long, with a diameter of 7 feet. The whole will be so adjusted that it can be moved easily by one man. The power of the instrument will be such that an object of the size of a house will be distinctly visible in the moon. The building in which it is to be placed is already nearly completed, and we now look forward to some splendid discoveries in astronomy'

SITE AND SIZE OF GARDENS.

In the practical science of gardening, the first point for deliberation is the selection of a site. It is sufficient to remind those who are making the choice, that the position of those regions, which all antiquity conceded to be the source of the noblest fruits and of unequalled plants; Media and Persia—was on fertile plains, gently eclining towards the south, protected by mountain ranges on the north, and intersected and irrigated by frequent streams. These may safely be taken as models, whether our plats are measured in square feet or acres. In most cases, an aspect more northern would not be positively objectionable. Provided the limits will permit, a variety will of course be secured, and a consequent continuance of bloom beyond that allowed by a single exposure. The Romans, in this whole matter of location, were extremely fastidious. What shall we, who often place our gardens not only out of sight, but behind the stable-yard, because there perhaps is a patch of unappropriated soil, think of the enthusiasm of Pliny, who was so passionately fond of his gardens, at the Villa Laurentia, that he contrived to see some part of them from every apartment in the buildings, even while he was bathing, and when he reclined; for his couch was so placed as to give one view at the head, another at the foot, and another at the back. "If you have a country seat left you by an ancestor," said Varro, "in an ill air or upon an ill soil, sell it and buy another; sell it for anything rather than live upon it."

A capital error of Americans is the neglect of arboriculture in connection with floriculture.—There has been only one attempt at what is technically called arboretum, this side the seas; and ordinary residences are most shamefully naked. Foliage produced here with the greatest ease is despised, because our territory is just clear from a wilderness. A barren is not merely left, but often actually created in the immediate vicinity of houses, which at a little distance are surrounded by luxuriant verdure. Dwelling places, instead of enhancing, rather interrupt the general beauty of the scenery. They are invasions, not improvements, on the general freshness of the spot. We are far enough from catching the animated admiration of Wadsworth, when he is describing those "pastoral farms," near Tintern Abbey, that are "green to the very door." We affect the more artificial, glaring forms. Hence, to a traveller the wooded intervals between New England villages are often more agreeable than the villages themselves. If the new settler on the frontier is absolutely compelled to make the pathway leading to his door, to lie among blackened cinders and scorched herbage, let not us, in the name of all that is decent, grow contented with misfortunes that necessity forces him to endure. While the English have introduced, within a century, thirteen or fourteen hundred foreign species of forest trees among their native growth, we have been laying our uplands open to the sweeps of winds, the wear of waters, the blaze of the sun; robbing at once the soil of its fertility, the climate of its salubrity, and the sense of beauty of its ennobling gratification.—We shall yet find ourselves emulating the Irish nobility, whose "mansion and park" are sometimes found to amount to a naked house, in a naked grass field, surrounded by a stone wall. The leisure moments of a few spring mornings devoted to the transplanting of trees, indigenous and exotic, were most humanely spent, whether one would inhale the fragrance of their blossoms, refresh himself by their shade, taste the fruit of their boughs, or listen to the birds' voices, "that sing among the branches." Those moments would carry grateful blessings, beyond the narrow circle of selfish interests, to children and successors. The plainest dwelling, brown and mossy, if it have old elms waving over it, and clambering honeysuckles about its windows, is venerable and homelike. The prim, upright affair, that breaks all alone the monotony of a sandy level, looks impertinent and stiff with its paints, mahogany, and window blinds. As soon as possible, too, we hope we shall exchange some of our fences of bare white rails, for hedges of the various thorns, or at least cover them with holly and juniper.

The size of gardens will of course vary with fortune and opportunity. Sir William Temple recommends to English noblemen from four to eight acres. These dimensions would include the artificial heath, for which some of the British gardeners have a decided fancy. With us, rural gardens in most cases can hardly exceed one or two acres, often but a single rood, and sometimes but a few rods. It is only to be remembered, that when the extent is limited, the form should be somewhat regular, and have as few lines of circumference as may be. Squares are better than polygons, and perhaps ovals better than squares, though on this point opinions differ. If the eye takes in the whole outline at one view, the boundary should be such as to satisfy. A larger enclosure, where the sight ranges indefinitely, will admit a more irregular shape. If we adopt, as is most profitable, the smaller style, we have before us the fine examples of Antwerp, Amsterdam, and Brussels.—Now, however, when the cities of the New World are young, and the towns of the interior not densely occupied, is a time more favorable than any later period can be, for making liberal appropriations of land for public purposes. The subject of figure and boundary just referred to, merits especial study. Easy, graceful, flowing lines, are among the most essential elements of a beautiful landscape. We have seen two contrasted representations of a country residence, in both of which the general features are the same. In one, however, the stiff, angular avenue, and awkward fences, make the whole piece dry and harsh. In the other, the curved walks and corresponding disposition of shrubbery give an air of neatness and elegance. The change itself, from the first to the last is slight; the effect is wholly of an opposite kind. [Christian Examiner.

Alligator Fishing. I soon became tired of and disgusted with this butchering occupation, and requested that an intelligent blacksmith might be sent to me from Galle, to whom I explained, after a good deal of trouble, what I wanted; and, by making a pattern in wood, I got him to fashion for me, for next day's sport, a small trident-shaped spear or harpoon, which had a socket to receive a long handle, made of tough and pliable wood which could be easily disengaged when the alligator was struck. In this way I fully expected to have the fellow fairly caught and held fast by the bards. I also hoped that by means of a line fastened to the harpoon, I should be able to play him, as we do pike or salmon at home. Though apparently little satisfied with my contrivance, and inclined to laugh at the idea of my catching alligators, the people assembled in considerable numbers, at one of the deepest and more distant lakes, where alligators were known to be numerous, in order to see how I was to proceed, but they, at the same time assured me, that their mode was by far the best and safest. I took wi.h me in a canoe a Cingalese, whom I had remarked the day before to be dexterous in using the spear, and who seemed to know where to look for alligators. Encouraged by me, he had not long been looking among the tall reeds, which grew in the tolerably deep and dark-colored water, before he drove the instrument well into a good-sized one. The wounded animal instantly twitched the long and pliant handle out of his hands; and away he went, dragging along the canoe, with us in it, in fine style, causing the water, as it were, to boil around him. In a few minutes, however, he became sluggish, and, at last, lay like a log at the bottom. We then paddled to the shore, and, giving the greatly astonished and amused people the end of the line, they hauled him out of his oozy bed, already almost dead: the harpoon having been forced, notwithstanding the hardness of his back, nearly through his body, in which it held fast, as I expected, by the long and strong barbs. He was nearly eighteen feet in length. [Cambell's Excursions in Ceylon.

SINGULAR WILL.

An English miser, (John Pleech) lately died in London, leaving the following will:—

'I give and bequeath to my nephew my black coat; I give and bequeath to my niece the flannel waistcoat I now wear; I give and bequeath to each of my sister's grandchildren one of the earthen pots on the top of my wardrobe: finally, I give and bequeath to my sister, as a last token of the affection I have always felt for her, the brown stone jug at the head of my bed.'

The disappointment of the legatees, when this strange will was read, may be easily imagined. The deceased was spoken of by all in a manner no ways flattering to him; and his sister in a fit of anger, gave the brown stone jug (her legacy) a kick, which broke it in pieces, when a complete stream of guineas rolled out of it: and the general disappointment gave way to joy. Each hurried to examine his waistcoat, and the little earthen pots, were found equally well filled—the testator having only wished to cause them an agreeable surprise.

Millerism. Reuben H. Brown publishes in the Portland American an appeal to the people called 'Millerites,' stating that he has given away all his money to various brethren and in aid of the cause, under the impression that the world was to come to an end on the 14th of April. Now he says he finds that although the world has by no means come to an end, his money has.

ALISON, *Abridged*. History of Europe from the commencement of the French revolution in 1789 to the restoration of the Bourbons in 1815, by Archibald Alison, Advocate. Abridged from the last London edition for the use of general readers, colleges, academies, and other seminaries of learning, by Edward F. Gould; price $1. For sale at wholesale and retail, by SAXTON, PEIRCE & CO., n11 133½ Washington st.

REV. DR. LARDNER'S WORKS. The Works of Nathaniel Lardner, D. D., with a Memoir, complete in 10 vols, 8 vo, London, just received and for sale, at a *reduced price*, by WM. CROSBY & CO., 118 Washington st. n4

KNOWLEDGE AND LOVE OF GOD,—from the French of Fenelon.

Sacred Poems, by N. P. Willis. Just published and for sale at SIMPKINS'S, n25 No 21 Tremont Row.

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq. s9 4t JOS. HALE ABBOT.

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'

THOMAS E. PRESSEY

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.

CHARLES WHIPPLE.

Sold also by Henry Whipple, Salem. n19

NEW ARRANGEMENT AT THE ONE PRICE STORE, No 28 Washington street. In addition to the sale of CLOTHS, CASSIMERES, VESTINGS, and TAILORS' TRIMMINGS, may now be found a general assortment of STOCKS, SCARFS, GLOVES, HOSIERY, UNDER SHIRTS and DRAWERS, READY MADE LINEN, &c.—together with all articles usually found in a Gentleman's Furnishing Store.

At this establishment Clothing is made to order in the best and most fashionable manner—or if preferred, Garments are cut only.

Just received a lot of superior BLACK CLOTHS, CASSIMERES and DOE SKINS, some of which are German manufactura, the colors of which are warranted permanent. n11

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Subscriptions received for this Work at $1,50 per annum, or four copies to one address for $5. n4

HARPER'S EDITION OF ALISON'S HISTORY OF EUROPE, complete.—For sale by SAXTON, PIERCE & CO., 133½ Washington st.

☞ The publishers of Alison's History of Europe having completed their reprint, from the third London edition, would remind the purchasers of the three preceding numbers, and also their friends who have been waiting to procure the work ENTIRE, that the author's narrative is now presented to them UNMUTILATED. Any change or omission, unsanctioned by the author, would so disparage the original work that its chief recommendation and its intrinsic value would be sacrificed. The seventy-sixth chapter, on the *last War between the United States and Great Britain*, contained some mistakes, which rendered it advisable, in conformity with Mr. Alison's own desire, to correct these errors of fact, as well as his inadequate delineations of our Republican institutions.

Chancellor Kent having transmitted to Mr Alison a packet of critical remarks, kindly gave us a copy of them, which with Mr Alison's corrections, have been inserted in the present edition. A series of explanatory notes has also been appended, which have been approved by competent judges, and tend materially to rectify Mr Alison's principal errors, and to enhance the value of the narrative.

Moreover, our great defect in the European edition has here been supplied. The original was issued without any index, so that any particular document or fact could with difficulty be discovered by the reader. The very copious index which is now supplied (without additional expense to the purchasers) adds largely to the value of the work, and so facilitates the references which may be necessary that every prominent occurrence and record amid all its multitudinous subjects can be traced throughout the history.

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The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N. H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.; Providence, Newport, R. I.; Brattleboro' Vt.; Savannah, Geo.; Mobile, Al.; Alton, Ill.; St. Louis, Mo.; Louisville, Ky.; and Many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No further alterations or additions are contemplated.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.)

Aug. 1.

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